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*We beg leave to state that we decline to return or to enter into correspondence as to rejected communications; and to this rule we can make no exception. Manuscripts not acknowledged within four weeks are rejected.*

## NOTES OF THE WEEK.

The subjugation of Nature is an old phrase, and an old ideal. It was a vision of Bacon. In these days we have come to regard it as a fact. With an arrogance, characteristic of the modern spirit, men complacently looked on Nature as thoroughly broken in and duly harnessed to human needs. A catastrophe, something exceptional to rule, was not to be thought of. But it comes. Nature, usually content to let man believe himself omnipotent, pulls him up from time to time. The Mont Pelée eruption pulled him up sharp in the New World. But that was too far away for Europeans to heed it much—and most of the victims were black. Another reminder was necessary: and this time Nature has chosen her ground well. On a spot, which is a very sanctum of history and civilisation, she has shown that "progress" cannot hinder her from doing now what she did eighteen hundred and twenty-seven years ago. Once more Vesuvius reigns tremendous o'er the conquered land.

This frightful catastrophe has in it everything of pathos and irony. The thousands of humble honest folk, suddenly made homeless refugees flying for life, must excite the pity even of the most callous. And Naples, the idle, irresponsible, feckless city, wanting nothing but to lie in the sun, suddenly is made serious and silent. Literally Naples is repenting in ashes. Processions of victims file through the melancholy streets with lighted candles and pious offerings. Let us not call them superstitious. It is weak to attempt to define with precision, impossible to human powers, divine intervention in earthly events: but it is entirely well, neither is it illogical, to trace the finger of God in all catastrophes, as in all the laws of nature.

Italy is taking her trial well. Professor Mattucci remains at his post at the Observatory on Vesuvius; the King and Queen have gone straight to the scene

of desolation; the Government and the local authorities have risen finely to the stress and strain; the soldiers stick to their work of relief and order with real heroism; and the vast crowds of victims have not given way to the temptation to riot, which presses on the heel of catastrophe. It is not at all impossible that this great horror will even do Italy good. Common misfortunes swallow up smaller differences: they brace and harden. The Italian King and people, we believe, will come out of this stronger than ever.

Mr. Birrell has chosen, or consented, to be the instrument of nonconformist malice. In order to gratify nonconformist spite against the Church of England the Government propose to introduce a system which will impose on all schools supported by the State the nonconformist conception of Christianity; ousting for all practical purposes every other view. Churchmen, Roman Catholics, and all others who have schools, built at their own expense and until the last few years maintained largely at their own expense, are to be deprived of all State aid, and left to make what agreement they may with the powers that be as to compensation for use of their school-buildings. As a great favour, the trustees of these schools will be allowed to provide religious teaching according to the terms of the trust on two days in the week, out of school hours—a concession which is a studied insult. This is the great Liberal Education Bill—a Bill which hardly pretends to have anything to do with education at all. It does not even unify the schools—it merely inflames old sores and adds others far more malignant in their nature.

This of course is Stiggins' Bill. This is Stiggins' hour, and Stiggins means to get his pound of flesh while he can. So Mr. Birrell took an evening in Holy Week to introduce a Bill putting the Church under the heel of the nonconformists. This was a tasteful touch certain to tickle the nonconformist palate. And the necessary flavouring of pietistic hypocrisy was not wanting. Mr. Birrell made profuse professions of a desire for peace and goodwill all round. It is conceivable that he believes—for he tells us that he has sucked in nonconformity from a remote age—that nonconformist supremacy will be a blessing, but to ask Churchmen to share this view is offensive. In Heaven's name let us be fair foes—as enemies we can

accept Mr. Birrell and his brethren, but we do not want his pretended goodwill. He might also mend his style in speaking. His speech on Monday oscillated between extreme levity and extreme unctiousness. Whom in the world could it interest to hear that he composed his speech in Battersea Park? A carefully rehearsed effect planned to flatter Mr. Burns.

But the world—even at this moment—is not wholly made up of Stigginses. Mr. Masterman, a Liberal Churchman, whose promise we have always watched with interest, reminded Mr. Birrell of this on Monday, and Mr. Ramsay Macdonald drove the reminder home. We are utterly opposed to the labour members' policy of secularising the schools, but we recognise that their position is honest, straightforward, and intelligible—the opposite of Mr. Birrell's position. On various sides the Stiggins policy of the Government will be exposed to fire: on either flank as much as in front. So monstrous a proposal will stir up forces of opposition that have lain latent since 1895. The Government make a great mistake if they think the average working man is in love with the nonconformist conscience or has any idea of turning out the Anglican simply to put in the nonconformist parson. We are glad that the Primate did not lose a moment in calling the Church to arms, and that the Bishops have met in council and resolved to oppose the Bill to the uttermost. If the Church let slip a single means of opposing this Bill, she would indeed be a traitor to Christianity. Line by line, word by word, the Bill will be fought in the Commons and then the House of Lords will know how to deal with it.

On the question of the adjournment of the House on Wednesday, Mr. Long raised the case of the dismissal of the five Assistant Land Commissioners in Ireland. Mr. Bryce bridled at the notion that these officials had been dismissed because they were Unionist and Protestant—what are party politics to Mr. Bryce?—he cares nought for these things—is not even clear as to what are the views of the five men who are appointed in their stead. Efficiency is the only consideration with Mr. Bryce. But will Mr. Bryce declare on his word that these five luckless gentlemen would have been dismissed all the same if they had been ardent Nationalists, followers of Mr. Redmond? Our impression is that not one of them would have gone in such a case.

The Committee to inquire into matters relating to the Department of Agriculture and Technical Instruction for Ireland has been appointed; Sir Kenelm Digby will act as its chairman. It is a strong committee, and we shall be much surprised if its report does not prove that Sir Horace Plunkett has done great work for Irish industries. By the by English papers have not reported the correspondence between Sir Horace Plunkett and Mr. Swift McNeill M.P., which lately appeared in full in the Irish press. Mr. McNeill, shrill and hectic, was ready to show that Sir Horace Plunkett held out his large patronage as a bait during his candidature for Galway city. Of course the correspondence proves that he did nothing of the kind. He indeed made it absolutely clear that such patronage as he had could not profit Galway. However the very word "patronage" set Mr. McNeill mare's-nesting. It is quite likely that Mr. McNeill fully believed that Sir Horace Plunkett was ready to promise jobs to political supporters. What in the world is the use of patronage to a Minister unless he can make a bit out of it? Poor Mr. Swift McNeill.

The Prime Minister's way out of any difficulty is to leave it to the House. He leaves his labour policy to the House, he will no doubt leave a good deal of his education policy in the same hands before he has done with it. Perhaps if Mr. Asquith gets into difficulties, he will be for leaving the Budget to the House too. Last week he decided to leave to the House the question whether we should or should not have diseased cattle from Canada. Two Liberal M.P.s introduced last week their Bill to amend, that is remove, that excellent law, the Diseases of Animals Act. Fortunately it was talked out, the Speaker refusing the Closure. It would be wanton folly to repeal or amend out of all use an Act

which was absolutely necessary and has proved so effective. Talk about "Canadian cousins" and the like is absurd in a case like this, and so are the attempts to score points about free trade or protection or preference. We must take every precaution to exclude diseased cattle, no matter what country or colony they come from.

Scottish owners of sheep farms who have felt the burden of unfair valuation of stock under the customary method of arbitration will follow with interest the action of the Countess of Cromartie. She has had three farms on her hands, and we do not doubt this has happened through stocks being wrongfully valued up so high that tenants with capital enough could not be found. It is to meet this that Lady Cromartie has put her farms on a new basis. Her scheme so far as it is known at present leaves some points unsettled about which there is considerable curiosity. What will it cost to make the change and what assurance is there that values cannot again become inflated in the future? Lady Cromartie would do a service by making such points as these more definite.

The ladies' election at Eye ended in the return of Mrs. Pearson's representative. Lord Graham, however, as Lady Mary Hamilton's champion, made a remarkably good fight of it, reducing the Liberal majority by many hundreds. As at Leicester so at Eye the usual mutually destructive explanations are furnished. According to the Liberal press the result has no political significance: it was purely personal, an affair of the ladies. The "Westminster Gazette" hopes that it will be the last of the kind—which, considering the awful drop in the Liberal majority, is not to be wondered at. Probably there is more significance in the election than the "Westminster" will allow. The result seems really to show that the Liberals reached high-water mark at the General Election. The flood is subsiding and we expect before long some dove sent out from the Unionist ark will return with its olive sprig.

Was it not Mr. Herbert Paul M.P. who once wrote in the Liberal press a series of appreciations or character sketches of Liberal leaders; but, republishing them in book form, removed the less complimentary criticisms? One seems to recall something of the sort. When Mr. Paul publishes his House of Commons speeches in book form, surely he will have to edit away some of his references to one of his present leaders, Mr. Haldane. He is furious that Mr. Haldane should allow Mr. Milvain, a Tory, to remain in the office of Judge Advocate General; and in the House on Wednesday sneered at Mr. Haldane for thinking that he might, "surrounded by the military geniuses of the Army Council and the financial geniuses of the War Office, wipe his boots on the House of Commons". The connexion between wiping your boots and being surrounded by geniuses is not quite clear. Nor does the image of boot-wiping on the House of Commons greatly appeal to one. Front Bench men have a way sometimes of wiping their feet on the table of the House—Mr. Paul himself no doubt ought to be in a position to do so—but this is another thing. On the whole we agree with the "Westminster Gazette"—Mr. Paul's language is unchastened.

By far the finest public speech made in England for months past was Lord Curzon's at the Pilgrim Club dinner last week. This speech was admirably reported in the "Times". We do not admire the departures of the "Times" in new journalistic fields. But everybody who cares for high thought and noble speech should be grateful to the "Times" for the excellent way in which it reports such speeches as Lord Curzon's, regardless whether the "copy" is "good" or not. It is clear that Lord Curzon on India is precious poor copy just now. The chief Liberal paper boiled him down to a careless paragraph—something about the value of West Ham—and squeezed him into an obscure part of the page.

Fancy—Mr. Churchill heavily leaded and in all the pomp and panoply of the first person, and Lord Curzon,



in the finest speech which even he has made for a long while, given a poor little perfunctory paragraph! It is the old story of the cat looming like a lion, and the lion mistaken for the cat through the mirage of party politics.

The text of the Moorish agreement, duly signed at Algieras last Saturday, containing as it does 123 articles, is at least a tribute to the thoroughness with which the delegates did their work. Its effect will be to regulate the relations not only of France but of Europe with Morocco on and after its ratification by the Powers, to confirm the sovereign rights of the Sultan while securing equality of opportunity for European commerce and to make France and Spain for the next five years responsible for the police arrangements at the ports under the inspection of a Swiss officer, who is to report to his Shereefian majesty. On the European situation the Conference may leave a considerable impression. France has made acknowledgment of the debt she owes in particular to Russia, and it is stated that Germany has shown her resentment at the Russian attitude by withdrawing her undertaking to assist in the floating of the loan which Russia badly needs.

Very much apparently to the surprise even of the parties most concerned the Hungarian constitutional dilemma has been resolved by the formation of a Ministry composed of the principal members of the Coalition. This arrangement seems to have suddenly been come to through fear of the consequences of what would happen on the close of the term within which Parliament must be summoned, if constitutional parliamentary government remained suspended. This term ended on the 11th, but by the 8th Baron Fejervary, who has been in the unenviable position of a Premier whose Parliament had been locked out of its chamber, had been dismissed with gracious compliments, and his old parliamentary enemies have been placed in power. Dr. Wekerle is the Premier and other members of his Cabinet are the well-known leaders of the Coalition—M. Kossuth, Minister of Commerce; Count Julius Andrássy, Minister of the Interior; Count Apponyi, Minister of Education. Count Zichy is specially noticeable because, although he is a prominent member of the Clerical party, and the Premier is persona ingrata with that party as an anti-Clerical who was responsible for the Civil Marriage Act; he has accepted office as a patriotic duty in the peculiar circumstances.

It would have appeared impossible only a short time ago that such a government could have been formed. All the objects for which the Coalition leaders have been contending are waived. The army and language question is to remain in abeyance; the commercial treaties are to receive parliamentary sanction; but above all the Ministers are pledged to prepare a Bill establishing the suffrage on a much wider basis. Yet this was the measure proposed to Baron Fejervary by M. Kristoff and adopted by him as a means of "dishing" the Magyar movement by bringing in other classes of voters. How all this has been brought about is as mysterious as the reason for the rejoicing of the people over a settlement which, if the Coalition leaders spoke truly, they would formerly have denounced as a betrayal of their country. The return to common-sense, however inexplicable, is fortunate. It may save Austria-Hungary from domestic calamities and other nations from the perils which a continued conflict between the Crown and Hungary would have involved.

In the elections to the Russian Duma the Constitutional Democrats have continued their successes, and it is now practically certain that, in conjunction with their progressive supporters, they will command an overwhelming majority. Moscow has gone the way of St. Petersburg, and the Government have commanded barely 5 per cent. of the electorate. The remarkable feature of the elections in the country is the number of peasants who have been chosen as representatives. Already the victorious moderates are arranging for a meeting at which they will decide what line their policy shall take when the Duma assembles. The result is all the more disappointing to the reactionaries because

the Tsar has recognised the significance of the Constitutional Democratic poll, and refused to receive any more deputations promoted by those who are anxious only to prejudice his mind against the new order. Certain journals are endeavouring in vain to prove that the elections have accomplished nothing.

The disturbances in Meshed seem part of a general unrest in Persia since the issue of the Japanese war was against Russia. For some time it has been clear that a patriotic section of Persians resent the complete domination which Russia has obtained over the Shah, whose weakness and extravagance have impaired the independence and prosperity of the country. The conflicts between the Armenian Christians and the Mohammedans in the Russian districts bordering on Western Persia, which once formed part of the Shah's dominions, have further excited the Persian Mohammedans and account for the murder of Europeans at Meshed—the most sacred centre of Islam in Persia.

The Europeans were probably Armenians, though possibly some of the Belgian Customs officers, who are looked upon as Russian agents, may have been mixed up in the business. There is however no reason to suppose that the outbreak has been the work of Russian "agents provocateurs", though the St. Petersburg telegram mentions the possibility of foreign interference for the protection of the Christian population. The hold of Russia has become too secure to require such excuses for intervention. The Russianised cavalry, which is the only effective part of the Shah's army, can always be made available to suppress disturbances.

Difficulties have arisen between the State Governments and the Commonwealth of Australia in consequence of Mr. Deakin's rejection of the proposal that 75 per cent. of the Customs revenue should be handed over to the States. The matter is of the first importance to the Commonwealth and may involve the taking of a referendum. It is an instance of the particularist influences at work in Australia. At the Colonial Institute on Tuesday Mr. Walter James made an heroic effort to defend the unfortunate Immigration Laws. They were directed, he said, at Asiatics in general and Chinese in particular. The Labour party did not take that view; and nothing more need be said in condemnation of them than that the Government have found amendment necessary. Immigration apart, Mr. James' address was an able appeal to public opinion at home to second Australia's efforts to help herself. As he well put it, Australia may claim to be unique in three ways: "No other part of the Empire has cost England so little, no other part has yielded comparatively so much, and no other part is more essentially and racially British."

Bambaata, the deposed chief, whose raid last week revived Natal's anxiety as to native unrest, has escaped into the fastnesses of Zululand. General Botha's view that Natal need not become unduly nervous about her native troubles seems in a fair way to justification. At any rate orders for the mobilisation of a body of picked Rifles have been countermanded, and the pursuit of Bambaata is apparently to be left to the Colonial Militia, which contains a large Dutch element, and to the Indunas under Sibindi, who is not only enthusiastically loyal to the Government but has a long-standing feud to settle with the outlaw. So many influences are at work however that it is well not to be too confident the trouble is practically over. Some of Bambaata's followers have had remarkable escapes, and it is believed the witch doctors have power to turn aside the white man's bullets. Though this will not help him for long, its immediate effect with the superstitious is disastrous.

The Milner movement is making good progress. Both in London and in the counties it is being carefully and rapidly organised. In a day or two the forms for signature will be circulated and the names of centres, where they will lie for signature, published. It is to be hoped that banks, and all semi-public places of the

kind, will promptly be available for this purpose. Then private persons will take up the work. Everyone can be a centre if he will. It would be good if every well-wisher to Lord Milner would see that he gets at least a dozen names to add to the list of signatories. This must be a national testimonial, representative of all classes—and we might almost say—of all parties.

A revenue case of really popular interest was decided this week. There are restaurants, as is well known, where if you drink wine or beer you must hand over the money to the waiter and he will obtain your drink from somewhere round the corner. One always suspects that there is an arrangement between the restaurant keeper and the seller which, whether legally or illegally, evades the revenue laws that prohibit the person who has not a licence from selling and getting profit on the liquors supplied to customers. In fact there is a regular custom; and it has received a sudden check from a decision given by Mr. Denman against a Soho restaurant keeper. His wine was marked say at 3s. a bottle on his list; but he had an agreement with a wine-seller to pay him only 2s. 6d. for it. The magistrate held there was a sale at the restaurant which was illegal, but that the merchant who supplied the wine had not committed any breach of the law. The restaurant keepers of Soho, as may be supposed, are greatly disturbed by the decision and there is to be an appeal.

Sir Wyke Bayliss who died during the week was not a big man, but he had an industry and understanding that in trade or politics might have carried him far. Always cool and resourceful, he was able on at least one occasion to get the better of Whistler himself in an affair of wit. When the rivals went with their speeches to the meeting of the Society of British Artists, Whistler had carefully primed himself with unkind persiflage at Mr. Wyke Bayliss' expense. He affected to forget the name of his obscure rival and dubbed him "Mr. Bull" and "Mr. Bayliss". In reply, with perfect good humour, Bayliss adroitly hesitated over his opponent's name, and finally came out with "a Mr. Whistle". Whistler had probably not been handled so effectively since the usher in the court during the libel action against Ruskin quite innocently held one of his pictures upside down.

It is painful to think of the comments that will be made on the Velazquez Venus at the National Gallery during the Easter holidays. Even on ordinary free days it is impossible to stand before the picture for five minutes without feeling ashamed of one's nationality, of one's very species. "My eye! she's all right, Bill": this kind of appreciation and the "Oh's" and "lovelys" and "sweets" of the other sex might make one half doubt the wisdom of buying the picture after all. Could not the authorities post up in the room the warning "Silence"? Failing this, it might be well to close the room on public holidays, or substitute for the Venus on such occasions a recognised Academy favourite, say one of Mr. Frank Dicksee or Marcus Stone's sugar-sweet works: these would prove quite as educating as Velazquez for the sightseer.

A reader of a note in the SATURDAY REVIEW on the euphemisms of the provincial press is angry because we used the words "was Mr. Bamford Slack given a teapot?" He is a great stickler for grammar and urges that we ought to have written "was a teapot given to Mr. Slack?" He had better look in the Oxford Dictionary, where he will learn about the verb "give" and its constructions, the indirect passives and all the rest. As a fact "was Mr. Bamford Slack given a teapot?" is unexceptionable English and grammar; and if it were not it ought to be. He wholly misses our point. What we objected to in "Mr. Slack was made the recipient of a teapot" was not its grammar—the grammar doubtless is good. We object to the pretence of such expressions. It is an attempt to invest a plain, every-day sort of event with a pomp and distinction which do not really attach to it. All these round-about expressions are insincere and even disgusting. The startling word "quotes" for "inverted commas" we object to for quite different reasons, which may be set out some other time.

#### THE ENDOWMENT OF NONCONFORMITY.

WE are not particularly surprised at the character of Mr. Birrell's Bill. If the Government was to pay the price agreed on for nonconformist votes, something of this sort had to be brought in. The Bill decrees that in future no school shall receive financial assistance from any public source, unless it can qualify as a "provided" school. In order to qualify, the voluntary schools are to be either sold or leased by their present owners to the local education authority. They then become the sole property of the local authority, which is charged in return with the sole cost of their maintenance and repair. The religious instruction to be given in the hitherto non-provided schools is to be identical with that permitted by the Cowper-Temple clause in provided schools which remains unaltered. It is to be paid for by the State and taught by the State staff of teachers. Distinctive denominational teaching may be given on two days in the week, when such provision has been made in the conditions of transfer to the local authority and when the parents so desire. The local authority is further empowered to grant additional facilities in urban areas if they are demanded by the parents of four-fifths of the children concerned and if provision can be made for such children as do not desire them. These additional facilities may provide that denominational teaching shall take the place of the regular undenominational instruction, and that by the permission of the local authority it may be given by the regular staff of teachers. All religious instruction is to be given outside school hours. Such are shortly the proposals which Churchmen are invited to accept, and we have no hesitation in saying that they must be met on the part of all supporters of voluntary schools with untempered opposition.

There is little attempt to conceal the true object of the Bill—it is a scheme for the abolition of the voluntary schools and of the system and principles for which they stand. Indeed no great perception is required to make the assumption that the true origin of these proposals lies in the dictates of the Nonconformist caucus rather than in the judgment of the Minister of Education. The Bill places denominational teaching in a position which can neither be justified in equity nor by the ordinary dictates of logic or of common sense. In the schools that these various denominations have been at the expense to build, they are henceforth to be allowed to give religious instruction twice in the week, at their own expense, and at the hands of their own teachers. Undenominational instruction, on the other hand, will be given daily, at the expense of the State, and at the hands of State teachers. In the provided schools the same advantages will be enjoyed by undenominationalism as of old and exclusively confined to it. The one is grudgingly allowed to linger—to the other is granted practical recognition and endowment. That these proposals masquerade under the guise of Liberalism is as we have remarked nothing but the natural result of their origin. Their injustice is obvious the moment it is understood that undenominationalism is a religion like any other, and that it happens to be the religion which expresses Nonconformist conviction. Mr. Birrell is indeed obviously conscious of this—for he labours the point that it in no way represents the religious teaching which Nonconformists think essential. His efforts in this direction may be profitably tested by the following facts out of many of a similar nature. In Leeds the Nonconformists had formerly some sixteen schools. They gave them all up to the School Boards, either because they did not think the religious education was worth the sacrifice they would be called upon to make for it, or because they felt their objects would be adequately served at the expense of the ratepayers.

It is for Churchmen to decide upon their course of action. They must understand that the question now is not one of mere financial expediency but of principle—and principle, no price can, or should be able, to buy. The case of the denominations is this—"We have built these schools—for a definite purpose—for the giving of the religious teaching in which we desire our children to be educated, and we have been allowed to rely upon



the Government guarantee in building them. We can consider no bargain which does not ensure that the fundamental object of our sacrifices shall be as effectively served in the future as hitherto." The theory that it is possible to discover a form of religion which shall combine the common properties of all and yet do offence to none is at once the most offensive and the most unintelligent that has ever been seriously propounded. The so-called dogmas of Christianity are of the very essence of its being. Is it for instance possible to divorce the teaching of the doctrine of the Incarnation from the teaching of Christianity? What, we may ask is fundamental if this is to be denied the name? Nor does the fact that the Hampshire County Council could frame a syllabus of religious instruction in the least affect our argument. It was drawn up, by the co-operation of members of various denominations, as supplementary and in no sense as a substitute for definite religious teaching. With regard to the substitution of such teaching as is possible under the Cowper-Temple clause for no religious teaching at all, there may be something to be said. It remains a system, vicious in principle, and can never hope for recognition on the part of Churchmen. What then can be said of a scheme to substitute it for the definite teaching of the various denominations? The latter are by the Bill to lose the right to four days' instruction, they lose the appointment of the head-teacher and they are deprived of all State support. In return they will receive a sum of money according to the estimated value of their property, whether leased or sold, and be relieved of the cost of maintenance.

With such terms we repeat Churchmen can have nothing to do. The possible lines of a national settlement have been often sketched in this Review and elsewhere. Any permanent settlement must begin by accepting the very "*raison d'être*" of the non-provided schools. Their opponents as well as their friends must come to see that rightly or wrongly there is a great mass of opinion which regards denominational teaching as of prime importance and is determined to maintain it. No weakening of this principle will be even discussed. When therefore the Bill suggests this alteration in the status of the voluntary schools, and no corresponding alteration in the status of provided schools, the only answer that the denominations can give is an emphatic "*Non possumus*". The sole condition on which they could possibly be prepared to enter into such an arrangement and surrender their schools would be that they too should be freely permitted to give their instruction in the provided schools and on the same terms. If the expense of undenominational instruction is borne by the State, so too must be that of denominational. Only on lines such as these can a truly national system of education be constructed.

No excuse is required for dealing with the religious question at some length, for it is the chief substance of the Bill. There is perhaps a danger that this aspect may partially obscure the results that will accrue from the provision that all religious education is to be outside school hours. Practically there will come to be but little difference between this portion of the Government's policy and the acknowledged policy of the labour party—and of the two the attitude of the labour party is the more honest and consistent.

Mr. Birrell no doubt congratulated himself upon being able to adduce so weighty an authority as Archbishop Temple. Had he been at pains to examine his opinions rather more closely, he might perhaps have hesitated. The following more accurately expressed his feelings in his own words, as reprinted in his Life: "Religious teaching rests for its efficiency on two main conditions—the intellectual clearness and the earnest conviction of the teacher. . . . Now the Board school system excludes as a rule all the well-known means for giving clearness and precision to the teaching. It excludes catechisms, creeds, and similar formularies. . . . It is impossible for us to be content without supplying such a deficiency in the setting forth of the truth." And again: "Cannot we see the more we study, the deeper we look, the older we grow, that the strength of a nation invariably rests upon the moral character of it, and

that if the moral standard be lowered, the nation is sure before long to go wrong and to sink in power and dignity?" Such are the motives that will prompt Churchmen, Roman Catholics and Wesleyans to fight the battle with united forces. If they will do this, much may be done. But they must remember that at the present juncture the least effort to compromise principle is from every point of view suicidal.

#### THE TITAN'S STRUGGLES.

VESUVIUS has once more arrested the attention and aroused the imagination of Europe as it has done again and again through many ages. The stories of mythology have not clustered around it so definitely as they have done around Etna, the other active volcano of Europe, but ancient fancy accounted for its convulsions in a similar if vaguer fashion. Mythology told its stories and shifted the scene of them from place to place; and wherever there was a volcano it was a fitting stage for the enactment of a drama similar to that of Etna where the Titans were imprisoned by Zeus. But the scientific spirit was abroad when Pliny the younger wrote that famous letter to Tacitus the historian in A.D. 79, which gives the first account of the first and most famous eruption of Vesuvius which had occurred during the historical period. To Pliny as to his contemporaries of the educated classes at least, a Titan story would have been as impossible an explanation as it is to ourselves. Many ages were to pass however before a scientific theory was evolved which would stand the criticism of twentieth-century science. In Pliny's account what is most remarkable is the essential similarity of the scenes he describes with those which during the last few days have been sent for our reading from the Bay in which Pliny's uncle was stationed as the commander of the Roman fleet in these waters. The sailors and the garrisons stationed in the village-like towns round the base of Vesuvius were performing the same duties of rescuing fugitives from the fiery floods thrown down by the burning mountain, and conveying them to places of safety, as King Victor Emmanuel's soldiers and sailors have been doing since last Sunday. Pliny was not so much an historian as a special correspondent. He saw what occurred with his own eyes; though he was unlike our modern special correspondent in strictly confining himself to what he saw, instead of filling up the gaps in his account by the aid of imagination. Yet there is one strange omission in his narrative. It was in that eruption that Herculaneum and Pompeii were destroyed, yet Pliny does not mention them in his account. Moreover it was at Stabiae, the Castellammare of this week's accounts, that the elder Pliny lost his life. This is a severity of reticence which appears strange to us as we read the accounts in the papers of those Campanian towns which indeed are being made desolate and uninhabitable, but which have not met the extreme fate of Herculaneum and Pompeii. They were not important towns in the eyes of Romans; but even so, a Roman could hardly have carried his superiority so far as to think the fact of their destruction not worth mentioning. Tacitus himself knew the fact, and so it was not stated in the letter; but the consequence of the omission seems to have been that Herculaneum and Pompeii passed out of human memory for many a century until an accident discovered them, Herculaneum being found encased in such sticky paste as has covered again the Campanian roads; Pompeii being found entombed in dust, ashes, and débris such as have been falling in clouds over the towns in the Vesuvian plain, and finer particles of which have been wafted across Europe, and will find their way round the globe as the dust of Krakatoa and Mont Pelée did.

How strange it is nineteen hundred years after these two ancient Italian cities were buried by an eruption of Vesuvius that all Europe should be watching a re-enactment of almost precisely the same scenes of grandeur, and horror, and destruction. Thousands of men, women, and children have been fleeing for their lives, leaving behind them all their possessions, and have found refuge in the same town where their predecessors

on the slopes of Vesuvius found refuge so long ago. It is a striking instance of the continuity of history. We may wonder that populations should be living to-day where a series of similar and unpreventable upheavals of Nature have occurred; and always with the danger threatening. Until the destruction of Herculaneum and Pompeii no outbursts of the terrible mountain had happened in historic times. Since then the vineyards and gardens had ceased to be cultivated high up its slopes and fear had driven the populations into the plain. But some two centuries and a half ago they were again overtaken there and eighteen thousand perished. There have been many threatenings during the last and the present centuries, but men have continued living within the danger zone until once more they are overwhelmed. Man's courage and his helplessness, his heart of triple brass and its impotency in the contest with Nature needs no fresh demonstration from the eruptions of Vesuvius or the mines of Lens.

It has been suggested that probably this latest volcanic outburst will cause the whole region to be deserted; but there seems some calculable element in the periods of Vesuvian eruption; and it is only when Nature's destructive forces act constantly that men are terrified into permanent submission. And one impressive fact associated with this tenacity of human nature has been brought into relief by the occurrences at these Campanian towns. At one of them the church with a number of worshippers was destroyed; and on the site of this church was once built a temple to Castor and Pollux. The inhabitants of the destroyed towns have sought in Christian rites the protection and claimed the help of supernal powers as their predecessors centuries ago sought them with quite different ideas and under quite different forms. There is no want of experience to remind us of this ineradicable instinct in man; but it is seldom illustrated so impressively as it has been in what has been happening in Campanian towns and what was happening in Herculaneum and Pompeii two thousand years ago. It is a barren sort of criticism if anyone should point out that alike in both cases the appeal was in vain and pagan and Christian had no answer to their prayers. An objector of this kind has as much result from his arguments as if he were to try to persuade Signor Mattucci that his observatory is useless because he cannot stop the eruptions. The instinct is older than the arguments and will survive them. And in Signor Mattucci we see the modern form of the devotion to duty as striking as the famous ancient instance furnished by Pompeii: the Roman soldier whose skeleton was found at the post where he had remained without attempting to save his life by flight. These manifestations of the abiding characteristics of man's nature, and the great permanent features of the country in which these disastrous events have been occurring, make insignificant the changes which progress in mechanical inventions has introduced on these classic sites. Amidst this wild outburst of natural forces it seems impertinent and impious on the part of man that he should have scaled the monstrous mountain and skirted it with his puny railways. We wonder that the correspondent who described the visit of the King and Queen of Italy should not have been struck with the incongruity of speaking of them amidst such scenes in conventional phrase as august visitors; where all were reduced to the same level of helplessness. In presence of such mighty outbursts of elemental forces man becomes conscious that he holds his position in the world on sufferance. And yet it is precisely when he is most at the mercy of nature that he has the opportunity of manifesting his distinguishing moral and intellectual qualities. Such disasters as this, a burning mine, or a war, shows him at his noblest or may reveal him at his meanest. The cable accounts from Naples give remarkable instances of heroism and devotion from the King and Queen down through all the grades of military and civil officials. On the other hand there are officials who have fled, and their countrymen will brand them as they would cowards in war. We cannot say that this cowardice, so much in contrast with the heroism displayed, has been the cause of so many of the victims being women and children, but they appear to form the larger proportion of those who have perished. In comparison with the Mont

Pelé eruption and with previous eruptions of Vesuvius it does not appear that the present catastrophe will develop into their terrible dimensions. But there are buried towns which will be remembered as the Herculaneum and Pompeii of this century. There is hope that the mountain is settling into a normal state. This is the latest report of Signor Mattucci from his observatory. Those who have been in the midst of these horrors will doubtless have been dominated by them to the exclusion of all else, but to the world outside the picture most impressed on the mind is that of Signor Mattucci with his assistants and carabinieri on the mountain calmly holding out through all the terrible inferno.

#### EAST MEETS WEST.

THE visit of the Chinese Commissioners who are at present in this country is remarkable in several respects. In the first place they are of distinguished rank. The Prince who is at its head is a cousin of the Emperor, and his colleagues have been Governors of provinces—which means, it is well to remember, of a territory as large in each case approximately as Great Britain. It may be taken as certain that men of that position would not be sent unless there were a serious purpose in view, though it does not follow that the results will be conspicuous and immediate. That purpose, his Imperial Highness has avowed (at the luncheon given last week by the Lord Mayor, and again on Tuesday at the banquet given by the China Association) to be the study of our methods of government, of the work of our public departments, of our municipal and other administrative methods, with a view to judge and report how much may be suitable for adoption at home. It is a notable incident that representatives of the most ancient surviving empire in the world should come to learn of the West. The position is a delicate one for representatives of a proud nation; and it is a striking tribute to the tact and good sense of all concerned that no jarring note has yet been struck. The Lord Mayor avoided pitfalls by saying very little—which is comparatively easy at a luncheon. But the speakers at the dinner given by the China Association were in different case. British relations with China centre in the Association; and it would have been surprisingly easy—nay, it must have been somewhat of a temptation—to deliver homilies on those relations and on Chinese politics at large. Conspicuous good taste was shown by everyone in refraining. The Chairman took a line, in proposing the toast of the evening, to which his Imperial Highness responded point by point in the happiest vein. Setting out by claiming the right and desire of an association composed chiefly of former residents in China to welcome its distinguished visitors, and claiming to understand from experience the expanding influence on the mind of sight and contact with conditions different from those amid which one has been brought up, Mr. Gundry chose as a text a saying of Confucius, that the single word "reciprocity" might serve as a guide of conduct through life, and went on to apply it in the sense of interchange both of commodities and ideas. The recent expansion of the educational system originated (he reminded his hearers) in a memorial by Prince Kung advocating the creation, at Peking, of a college to teach Western science, in 1866; and the argument used by his Highness to overcome obstruction, which was then at its height, was that Western science had its roots in the astronomy of China, but that Western scholars, having minds adapted to close reasoning and abstruse study, had been able to deduce from it new arts, in studying which China would be building on her own foundation. And the contention was really borne out in a slightly different yet intrinsically similar sense by Abel Remusat's well-known thesis that the germs of many of the inventions which made their appearance in Europe soon after the Mongol irruption were brought back from China by travellers for whom that episode had cleared the road. Marco Polo and his uncles were types only—exceptionally successful and distinguished types, it might be—of numerous Europeans who found their way to the Far East and brought back ideas—known there, but unknown at the



time in Europe—which fructified in a subsequent generation. The art of printing from blocks, which we expanded into movable type, the use of cannon and paper money might be attributed to that source; so that there was a fitness in “sending to China products—mental as well as mechanical, of the brain as well as of the loom—in exchange for the silks in which she dressed our ladies and the tea with which she has taught them to solace the weary hours when they are deprived of our society”. Nor was the meaning of reciprocity exhausted, even then. It expressed the pleasure of the hosts, that evening, that the visitors in whose country they had resided as guests had enabled the Association to welcome them as guests, and conveyed an assurance that a visit designed to “lessen the distance between East and West by assimilating so much of Western jurisprudence and administrative methods” as might be adaptable would tend to promote international commerce and goodwill.

One of the noted features of Li Hung-chang's meteoric journey round the world in 1896 was the happy rhetoric of his interpreter, afterwards Minister at S. James', Sir Chien-cheng Lo Fêng-lo; and a conspicuous feature of the present mission, again, has been the mingled grace and humour of Duke Tsai Tse's public remarks. Following the lead given by the chairman, at the China Association dinner, His Imperial Highness affirmed, through his interpreter, the natural right of China to take back developed ideas of which she had supplied the germ, and predicted the day when an “England Association” at Peking would entertain a mission of inquiry from Great Britain and take them to a Strangers' Gallery in a Parliament House. He did not suggest that they might hear a discussion as to the relative wisdom of insisting on black or green tea; or as to the propriety of censuring another Li Hung-chang because he did not extinguish the Nien-fei rebellion by putting salt on their ponies' tails. But there did prevail, through both speeches, the happiest vein of banter combined with good sense—which Lord Fitzmaurice was careful to keep up, taking as his text Goldsmith's “Citizen of the World”.

We do not by any means forget that there is another side—or rather another aspect—to the matter; for the facts of the situation were not excluded though veiled, and indicated, if at all, with reserve. One serious—perhaps the most serious—need for reform in China is in the pay and organisation of the Civil Service; and that note was struck by Sir Thomas Jackson, in suggesting the great Civil Service of India as a model. The resources of China are incalculable, but their development is hindered by the foolish chauvinism of students and the greed of officials who insist on having a finger in every pie. The potential revenues of China are immense, but they are “shroffed” (to use an Eastern expression) by every hand through which they pass, and are levied in a form which hinders industrial and commercial development. There is much capital in China, and no disinclination on the part of the Chinese to invest it in industrial undertakings from which the official finger is excluded. But the field for railway enterprise alone is indefinitely greater than the resources available; and it is, we believe, the prevalent opinion of those familiar with the situation that foreign capital will be invited, sooner or later, to assist in providing the great sums which are needed. For the improvement of communications is the first thing essential to develop the resources that will improve material and fiscal well-being. Judicial reform is among the most leaden-footed of the reforms which China has led us to expect. We sincerely trust that, when it does come, it will include provision for the association of foreign and native capital in the railway, mining, and other undertakings which are so urgently needed to develop the potential riches of one of the most resourceful regions in the world. It is truthfully recognised, in a recent number of the American Asiatic Society's Journal, that the Chinese are naturally restive under the ex-territorial jurisdiction of the Consular Courts in China; but the more highly placed and better-informed, at least, recognise that foreign nations will not consent to any modification of the treaties under which this right is claimed, unless their criminal laws (and administration) are brought into agreement with

Western ideas. The surprising thing is that the extremists, the “China for the Chinese” party, do not perceive that the easiest method of attaining their end—in this particular at least—is to push their Government in the direction of juridical reform rather than to expend themselves (as lately at Shanghai) in denunciation of foreign interference, the motive for which would disappear if Chinese judicial codes, system, prisons, and administration were placed on a level with those of Western Europe or Japan. We have said that the visit of the Imperial Commissioners is a striking one. It is striking that there should be an attempt made to approximate two civilisations that have been developed, independently, on divergent lines—to draw nearer together peoples who have been practically separated until within the last fifty years, intellectually as well as geographically, since a date antecedent to historic time; and it may well be that His Imperial Highness and their Excellencies, his colleagues, are pleased with the cordial response which their visit has evoked.

#### THE HUNGARIAN SOLUTION.

JUST at the moment when constitutional parliamentary government in Hungary seemed to be on the verge of supersession by the personal prerogative of the King the danger has been averted. The experience of the Fejervary Ministry during the past year had abundantly proved that parliamentary government under the existing conditions had become impossible; and the last meeting of Parliament had closed with the incident which reminded English readers of Cromwell's short way with Parliament in our own history. Hungary was in a condition which seemed like a revolt against the Crown; and the representatives of the Magyar sentiment, who as a Coalition in Parliament had made all other Government in Parliament but their own impossible, were making demands which the King refused absolutely as a betrayal of the fundamental bases of union between Austria and Hungary. In these circumstances the King seemed to have decided that, when the term within which by the constitution the elections should be held for a new Parliament, the writs should not be issued. The time expired on Wednesday last, the 11th; but on the 6th it became known that the King and the Coalition leaders had come to an agreement which would enable a Ministry to be formed and the elections to be held in due course of law. It might seem at first sight as if this were a complete victory of the King and a compulsory surrender by the leaders of the Magyar national movement. They take office on condition that their demands in regard to the army, and the substitution of Magyar for German as the official army language, shall in the meantime at least be in abeyance. They accept the plan of an extended suffrage which M. Kristoff induced Baron Fejervary to adopt as a method whereby the exclusive Magyar programme might be countered by the entry into parliamentary life of other elements in the Hungarian nation than the predominant Magyar. M. Kristoff has scored a notable success in acting at the present juncture as intermediary between Baron Fejervary, as the representative of the King, and the Coalition leaders, and bringing about the acquiescence of these leaders in his proposal. In the new Parliament that will be held after the approaching elections the Ministry will be pledged to introduce a Bill for the enlargement of the suffrage. Thus in all probability elections will soon after be held on the wider franchise and Hungary will enter on a new era. The Magyar predominance cannot fail to be affected when the present inequality of four hundred Magyar members of Parliament to ten of other races has been redressed by some other proportion. It would be venturing on gratuitous and useless prophecy to attempt any forecast how such a change will ultimately affect the relations of Austria and Hungary.

We might suppose it can hardly make them more difficult than they have been under the régime of the Magyars M. Kossuth, Count Andrassy, Count Apponyi and others who now so suddenly and unexpectedly are to be found serving the King. They must have been roused by the approaching moment of supreme danger

to a sense of wider patriotism than they had shown for some time, when they agreed that one term of their entering upon office should be a measure which in all probability will seriously affect their own predominance. They may to be sure have convinced themselves that they will be able in the future by their superior political wisdom and influence to control events to their own purposes. But a political party cannot without some misgivings give up solid privileges and trust to their moral authority alone to maintain them in their accustomed power. To these concessions it must also be added that the new Ministry undertakes to procure parliamentary sanction for the commercial treaties and other international commercial arrangements which its leading members have for many months past been denying the power of the Crown to make. The curious part is that for all that appears there is no real difference in the position from what it has been any time since the struggle between King and Parliament became acute. It can only be that the imminence of the danger sobered them; for over a year ago they might have come to the same terms and saved the country from the unrest in which they were keeping it. This no doubt accounts for a settlement which three or four days before it was reached was according to Count Apponyi not in the least degree anticipated.

Yet it would be ungracious to represent the acceptance of the King's terms as a surrender to any force majeure wielded by the King. The King may well be grateful for being saved from a task which would have been hateful to him. He has had no intention of forcing the leaders into refusing terms which would give him a plausible pretext for ruling without Parliament. The attempt to do so would have been fraught with many perils. Such a course would have been repugnant to him; and not even the extremest of Hungarian Nationalists has accused him of anything but an invincible purpose to maintain the constitutional terms of union between the two countries with which they themselves had become dissatisfied. When the Coalition had made parliamentary government impossible he was driven temporarily into using the executive power; but he was never persuaded into representing a practical suspension of the constitution as anything but a regrettable departure from constitutionalism. The victory he has won is not a personal one over the Coalition; he had too many good reasons for gaining its co-operation; and its return to power is a relief from a great anxiety. But he has shown once more in a strong light the value of the monarchical system as a permanent, controlling and restraining influence between irreconcilable parties. Amidst the rejoicing of the Hungarian people over the escape from a perilous situation, and their natural inclination to see in the return to Parliament of the Coalition a satisfaction of their amour propre, they recognise how much is due to this function of the Crown. It is a happy ending to a quarrel when both the parties to it are satisfied with the terms of arrangement. Other nations who have looked on at the bewildering fights of factions in Austria-Hungary have no less cause for satisfaction that a situation which carried with it such serious international dangers has come to an end.

#### THE GREAT SCOTTISH LIFE OFFICES.

THE great Scottish Life offices issue their annual reports within a short time of one another, thereby inviting a comparison of their merits and of their prominent characteristics. The greatest in point of size is the Scottish Widows' Fund which issued last year 2,691 new policies, assuring £1,546,130. This large new business was accomplished at the expenditure of less than 10 per cent. of the premium income, but as the premium rates of the Scottish Widows' Fund are much above the average the economy of management, though quite real, is scarcely so pronounced as it appears to be. There is however the very large margin of 14 per cent. of the premium income accumulating for bonuses as a result of the large provision that is made for future expenses. The funds of the society amount to £17,769,347 upon which interest is earned at the rate of  $3\frac{1}{4}$  per cent.: this is

15s. per cent. per annum of the funds in excess of the rate assumed in the valuation, and in conjunction with the other sources of surplus should suffice to maintain, if not to increase, the high rate of bonus which has continued unaltered for very many years. At the annual meeting the chairman referred in a dignified way to the attack upon mutual Life offices which was made by the chairman of a proprietary company: he had no difficulty in showing the strong position of the Scottish Widows' Fund. When he said that if the society had been a proprietary office the widows and children of policy-holders would have lost in hard cash the sum of £1,000,000 sterling, he considerably understated the case.

Next in magnitude among the Scottish companies is the Scottish Provident Institution. Most people are familiar with the distinctive system of the institution whereby very low rates of premium are charged, and bonuses are paid only to those who survive until the premiums, at 4 per cent. interest, amount to the sum assured. There are obvious attractions about this system, since for a given premium a much larger sum is assured than when the ordinary rates for with-profit policies are charged. The usual methods of calculating expense ratios, which are appropriate enough when average rates of premium are charged, fail to reveal the great economy with which the Scottish Provident is managed. Although the expenses only amount to 12 per cent. of the premium income, which is a great deal less than the ordinary expenditure of British offices, this figure does not fairly represent the low cost at which the business is managed. The chairman of the meeting pointed out another peculiarity of the Scottish Provident: he mentioned that a very large number of policies were taken out some twenty or thirty years ago, subject to the payment of premiums for a limited number of years. The time has arrived when a great many of these policies have become paid up, so causing a decrease in the premium income from old policies, which is only a little more than made up by an additional £55,000 a year received from the premiums on new assurances. It would not matter in the least to existing policy-holders if the amount of the premium income were to grow smaller instead of greater; but it would be a matter of regret if new assurers were found going to indifferent companies instead of to the Scottish Provident. Of this, however, there is little fear. Nearly 2,000 new policies were issued last year, assuring £1,332,629. The Scottish Provident and its merits are too well known and too much appreciated to make any lessening of its progress at all likely.

We have already referred briefly to the valuation of the Scottish Amicable and the maintenance of its very high rate of bonus. The amount of new business seems to be larger than on any previous occasion, the economy of management is as marked as usual, and the funds yielded interest at the rate of £3 17s. 6d. per cent. The Edinburgh Life, of which Sir Walter Scott, who was a director extraordinary, said "an extraordinary director I should prove had they elected me an ordinary one", has been in existence for eighty-two years. It has accumulated funds of over £4,000,000, which yielded interest last year at the rate of £3 17s. per cent., a rate which compares favourably with the 3 per cent. assumed in the valuation. The amount of the new business was rather larger than usual and the expenditure was about 15 per cent. of the premium income. The business continues to show that sound and steady progress which has long been characteristic of the Edinburgh.

#### GOOD FRIDAY.

THIS year I spent Good Friday in England: a strange place my far-off countrymen will think in which to keep the anniversary of the Crucifixion. A devout Christian might not be expected to choose it, I admit; but the pilgrim and the sojourner in strange lands can hardly tell where any day may find him. I do not regret my Good Friday in England. The English are a most tolerant people, and a Christian can perform all his devotions here without let or hindrance, and even without exciting comment. And the tone of the place



did not jar upon my feelings so much as I had thought it would. Anyone who so desires it can spend Good Friday in England, both in the spirit and in the flesh, as a Christian ought to do. Many things one would miss of course; the sympathy, the passion: a little more emotion, even a more emotional temperature, would be grateful. Still yesterday morning I felt there was something in the cold brightness of an English spring day, something in the sharp sweetness of the atmosphere, congruous with the purity of mind which Good Friday thoughts induce. I suppose most of us never feel so far from the grossness of earth, so alien from sin, as when we are possessed by the chastened happiness achieved by a great sadness. The physical mood akin to it is the relief that follows the cessation of violent pain. There may be prostration, there is always weakness, but in this exhaustion there is a sweetness of calm that never comes unless pain has gone before. Ordeal is necessary. As I threw open the window and looked down on the little town garden, the glint of the bushes studded over with earliest green did not seem out of keeping with the day, nor did the daffodils, dancing in the sun and the east wind. It was a great fast, but one should fast cheerfully. The daffodils gave this solemn day the countenance our Lord would have us wear when fasting. I felt cheerful. I was very happy. I do not think I was wanting in sensibility to the awfulness of the divine event, but I realised at the moment all that it had meant to the world and to man. I felt the wonder of the conversion that had made a world-wide symbol of infamy a world-wide symbol of glory. Even its commemoration in a particular cake, with a cross on it, which the English Christians eat at this season did not seem grotesque. It is at any rate a reminder. And indeed it might be more, for I noticed that many besides the Christians ate these cakes.

Yet the historic memory cannot be put by: the awful scene presses on you; the Christian feels that he is himself a contributory to the death of the divine Saviour, dying slowly out there beyond. As a merely human event, no doubt it is not extraordinary. Often enough, both before and after have innocent men been condemned by corrupt judges to appease popular, or private, malice and jealousy. Crucifixion is a common incident of the time; its physical horrors have been far exceeded. Yet the world, even the world in opposition to the Church, has never been able to dismiss the Crucifixion as a matter of course. Thoughtful men, not Christians, have felt, and do feel, that the death of Socrates or of the Saints was not in the same order with the death of Jesus. Calvary is a solitary height. All day I cannot help the feeling that there is something awful going on not far off; that just outside the town a horrible scene is taking place. It fascinates and yet you try to turn your face away. It is morbid to dwell on these details of horror; you insist on thinking of the spiritual side of it, the victory achieved. But the picture comes back as it came to Rembrandt in the final state of his fearful "Three Crosses", the "stark wounded lives" and the "terror-white more awful than the darkness".

As I stepped out into the street and the sunshine, and saw men and women hurrying to and fro, I thought they must be coming from the place, or going to it. Did not they show it in their faces? I saw a group of four or five talking together, earnestly. They must be talking of it, I thought. I could not help loitering within ear-shot. They were not talking of the Crucifixion: they were arranging an afternoon's pleasure-trip. Their callousness jarred on my feelings. For a moment they seemed inhuman. But their faces were not repellent: they seemed kindly and genial enough. After all, I said, I must not be unfair to them. The English are not a Christian nation. Why should I expect them to feel or even to know the meaning of Good Friday? And at any rate they do not interfere with those who do wish to keep it solemnly. The curious thing is that in England Good Friday is a day off work. The bulk of the people make it a day of pleasure. Why should they choose the day of the Crucifixion for a holiday? At first sight it appears like a desire to insult Christian sensibilities. But I am convinced it is not this. Of course, they do not themselves associate

the day with anything Christian; they do not go near a church, and the day which commemorates the agonies of Jesus they make a special day of pleasure. But they are perfectly respectful to the Christians; the streets are quiet and orderly; and services are never interrupted. On heath and common merriment becomes uproarious certainly, which is unpleasant to the Christians in the immediate neighbourhood. But naturally the people say that as they don't interfere with the Christians' worship, Christians must not interfere with their pleasure.

I must say I am very greatly struck by the extreme tolerance shown to the Christians. The general public seem to be absolutely indifferent to the movement of Christianity amongst them. The Christians are really a very powerful body. They have some magnificent churches, and I am told that there is hardly a district in the whole country where there are not a certain number of Christians. Till now England was almost an undiscovered country to me, so I have not yet had the opportunity to talk with any of the leading men amongst the Christians—with any of the bishops for instance, for they have bishops—but it looks as if they had by much exceeded, or anticipated, their needs in the way of church-building. At present there are not nearly enough of them to fill the churches. One thing I could not account for at all. I passed several buildings on Good Friday, which were certainly churches—and apparently they belonged to the Christians—but they were closed the whole day! How can there be a Christian church without any service in it on Good Friday?

I went into the great cathedral. It was pleasant to pass from the common day without into the religious light of this noble fane. I remained during the whole of the Three Hours' service; one of the bishops was conducting it. I have not often been so deeply moved. They have it all, these English Christians; they are quite regular; and they are without certain things some of our churches could well spare. I saw no dirty little candles in the cathedral hung before tawdrily-dressed ill-shaped images. They have figures of Christ, the Virgin, angels, apostles, and so forth, but they all are decent and dignified, if hardly works of art.

Why cannot these Christians convert their country? I walked back pondering this question. The streets had become more pagan. During the three supreme hours, 12-3—the hours Christ hung on the cross—the pursuit of pleasure without had grown in intensity. The congregation that came out of the Cathedral with me was soon lost in the crowd. Not one soul in a thousand seemed to know that anything had ever happened on Good Friday. Was this country Christian at one time? For the people seem to be in many ways Christianised. Yet to-day the cross is indeed nothing to those that pass by.

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#### PASSION IN MUSIC.

NOTHING has ever struck me more forcibly than the apparent incapacity of the average intelligent musical amateur, even of the average cultivated musician, to discriminate between degrees of musical temperament. The majority fail to differentiate genuine feeling from that spurious sentiment which is based upon imitation and finds its inspiration, not in the soul of the performer, but in the tuition of a professor skilled in the art of musical expression. How much the more, therefore, are they incapable of distinguishing the profound and intellectual emotions of the true genius in music from the essentially restricted range of those the roots of whose vision go down less deeply beneath the surface of human nature and thought. In England, where national sentiment in music is characterised, to speak frankly, by an inclination towards a mawkish, as opposed to a robust, sentimentality, this failure of judgment does not appear, on first examination, to be very remarkable. But I have observed much the same want of clear appreciation in Germany, where, at any rate in musical matters, a far more vigorous and manly standard of expression seems to be implanted in the national constitution.

When this fact is analysed more closely, however, it may be admitted to be strange and even inexplicable

The intellectual world has shown itself to be by no means devoid of this critical faculty as far as other matters are concerned. In literature, for example, almost every educated person, without necessarily possessing a fine literary taste, is able to appreciate the vast range of such masters as Euripides, Shakespeare, Goethe, Victor Hugo, Tolstoy, and other giants in the history of letters. The imagination of the average man enables him to admire the superior force of character that is essential for the creation of the poet, the reformer, the hero of the battlefield, the martyr—even of the criminal. Why, then, is he almost invariably incapable of perceiving the same quality when it is exhibited within the domain of music? There are two alternatives. Either every man is limited, critically as well as creatively, by a mental horizon whose boundaries are immutably fixed by individual characteristics of temperament and understanding; or it must be accepted that music rests on a plane of its own—a fourth dimension, entirely outside all things human, unamenable to the law of gravity and governed by some eternal principle of its own.

These ideas were brought home to me, with more than ordinary distinctness, on the occasion of Miss Marie Hall's recital at Queen's Hall last Saturday. Not, it may be stated at once, in any disparaging connexion with the artist herself. She has won her way to the front, in spite of great obstacles, with all the modesty of a musician whose laurels have been achieved by merit and hard work and not by advertisement or undue interest. But with extraordinary perversity Miss Hall's numerous admirers have insisted upon placing her on the wrong pedestal. Like all true and natural players, she moves within the circle of her own comprehension. She has a fine, though not an exceptional, technique; the broad, sympathetic tone essential to the soloist is at her command; from Prague she has caught the inspiration of that peculiar Bohemian fire without which Slavonic music would be the mere ashes of composition. These are her best qualities. Where she is lacking is in musical passion and in musical intellect. Miss Hall can convey something of the beauty, but little of the profundity, of thought in a composer like Beethoven. Her phrasing of classic masterpieces—I am writing of former public appearances—is often graceful; but it seldom conveys to the audience that clear meaning which makes the interpretations of Herr Joachim intellectual enjoyment.

The English temperament is inimical to the development of any kind of passion. It is owing to this happy circumstance that the British matron has been enabled to do so much for her country in the way of fixing moral standards, of regulating artistic tendencies, and of monopolising, to a most creditable extent, the path of virtue. In the ordinary walks of life this is excellent, no doubt; but in an art like music it has illimitable disadvantages. This is the main reason why I am a free trader in music as in more material things. Passion is not to be found in any profusion—at least in its grand sense—in this country, where fogs have successfully combined with the moral atmosphere to shut out the larger emotions. Its absence may have made the English nation great; it may have produced level-headed statesmen, good men of business, and a preference for cheerful literature. But it has proved a close time for the home-bred musician; and it is difficult to say whither it might have led us if a stringent Aliens Act had been in operation at the same time.

Miss Hall's musical nature, though full of gentle pathos, does not contain the tempestuous elements which give the fullest range to genius. It may be some consolation to reflect that the possessor of such characteristics is seldom as happy as he deserves. But without them the great ideas in music cannot be expressed; nor can the player hope to infect his audience with the profound emotions which inspired them in the composer. What the concert-goer has most to guard against is the mistaking of a pure sentimentality, aroused by graces of expression, for the deep and noble passion which speaks to the soul with simple eloquence. This passion in music is not to be confounded with the passion of which Byron wrote so

eloquently. It is a purely spiritual attribute in its genuine form, as far removed from earthly sensations as the rapture of San-Sebastian. One of the greatest of living players once admitted to me that he had at first committed the blunder of attributing passionate feeling in music to a mere manifestation of sex. Fortunately, his genius only left him in error for a brief period; and he soon discovered, as he frankly acknowledged, that such a misconception of musical passion could only lead to bad art.

As has already been hinted, the English climate positively discourages the growth of all intensity of feeling, unless it be displayed in connexion with politics or religion. The average Englishman who exercises a conscious influence on his surroundings regards passion, so far as my social experience goes, as an indelicate topic unfit for refined discussion. This species of narrow mind having been largely in the ascendant from early Victorian times down to the present day, it is scarcely to be wondered at that the faculty of responding to passion in musical interpretation—except in rare instances of atavism—has degenerated to its present level of stucco sentiment. The fact is the more to be deplored when it is reflected that an insignificant musical minority can do little to influence taste, or to create a proper standard of musical criticism, in the face of overwhelming numbers of concert-goers who persistently give their highest tribute of admiration to artificial effect. It is particularly the case with Anglo-Saxon audiences who, for the reasons I have given, possess the poorest critical faculty. And it has made the standard of criticism among the musical public in this country a deplorably pedantic one, where orthodox mediocrity of interpretation and high mechanical skill are the recognised essentials of the performer.

HAROLD E. GORST.

#### A NOVEL COMPLAINT.

THERE are six books from the library lying at the present moment on my drawing-room table. No doubt some of them come from the "Times", some perchance from "Smith's" or "Mudie's" or "Boots", or the "Book-lovers"; perhaps even from the London Library, since it also disseminates novels over the countryside at large.

For these six books are all novels; and, after my evil custom, I have just been looking at their last pages to see what they are about, and gauge the probability of their affording me amusement.

Ye heavens above! The following gives my treasure trove.

The first ends with these words—"She flung her arms about his neck. 'Oh how I love you' she cried."

The second finishes thus, briefly, baldly—" 'Kiss me' she said, and their lips met."

Number three, while varying the tempo, harps upon the same string—" 'You may kiss me if you like' she said."

Number four returns incontinently, and almost without change, to number one—"Her arms were round him in an instant. 'Oh Benedict!' she murmured, 'how much I love you'."

The fifth, in which the man speaks, is naturally a trifle more ambiguous and delicate in treating of the same subject—"And so at last, my dear and only love, the bride has come home."

Number six ends the series by a dual or stereoscopic view of the same interesting theme—"With their arms around each other, and their lips meeting, they felt", &c. &c.

Now to begin with it is impossible not to admit that the last formula is distinctly the most decorous. The "cri féminin", indeed, of the first four endings, finds scant figleaf under the somewhat stilted masculinity of number five; in which, however, the mention of a bride, and therefore by implication of a wedding, does go some way towards mitigating the abandon of the precious, passionate, and womanly appeals for kisses.

Yet in all seriousness what does it mean? Is life—especially for human beings of my sex—nothing but a



final smacking of the lips? Or are we novel-writers at fault in thus presenting life to our readers?

One or the other it must surely be, since in sober and honest truth, this is what happened to me the twenty-fourth day of February nineteen hundred and six of this year of grace; and that too without any premeditation or preparation or selection on my part.

The six books still lie on the drawing-room table to be read of all. Of the schoolgirls, the daughters, the young servants, whilst I in my writing-room look with lack-lustre eyes on my world and wonder if as a writer I also am knave or fool?

It cannot be that life is founded and built upon kisses, for what then of that life beyond in which we are expressly assured that there is not even any prosaic marrying and giving in marriage? If that be so, how frightfully dull it will be for us women who have been brought up to worship love in this very concrete fashion. For though I am not by any means denying that the love of these various young women with all-embracing arms and a facility for kisses may have been absolutely abstract and ideal and high-toned, the method adopted for its expression is—well! open to misconception.

Yet with such a view of life as this positively permeating all our literature, we are treated to newspaper discussions as to the fitness of this or that book for the perusal of the *jeune personne*. Now I am confident, from the glance I gave through each and all of the six novels I am indicting, that every one of them in every way would have been passed as suitable to the young even by the lady who not long ago in one of these discussions exclaimed against the impropriety of "Miss F. A. Steele's (sic) lurid Indian society novels"! (I may mention in passing that the only portion of this criticism which made me wriggle was the epithet "society". I do not consider it parliamentary—especially after the late General Election.)

Undoubtedly all these six novels were almost super-moral; and so I am left staring out from my writing-room window on a perfect paradise of sea and hill and wood and field and sky in which there is no sound of kissing, to wonder how it comes that the woman's world is so fulfilled with it!

For it is. The women are the great novel-readers. It is for us that the novels are written printed and published; and yet, only the other day, I was told by a great firm which wished to commission my work, that the only thing "our readers care for is a bright love story preferably set in the British Isles".

Preferably set in the British Isles! Is love then a home manufacture in favour of which a preferential tariff is imposed by Liberal and Conservative women alike, and does this love for a love story lurk alike in the Primrose League and the Woman's Union?

It would be interesting to find this out; to see if principle had anything to do with this desire for kisses.

To be serious. Why should it be necessary to end a novel with them? Why, if the writer hanker after tragedy, should the absence of kisses be deemed the most direful of human troubles?

"Kill the coo!" said little Elizabeth Lindsay to her sister Lady Anne when the latter appealed for help in "finding a fifth sorrow in four lines" wherewith to oppress the heroine in "Auld Robin Gray". So after Jamie had gone to sea and the father had broken his arm and the elderly lover had come a-courting and the mother had fallen sick the "coo" was solemnly "stown awa'".

Possibly, indeed probably, this latter woe affected the family far more than did even Jamie's ill-advised return; for to be frank, love though gratifying is not a satisfying diet, while milk is.

Yes! there are many more troubles for a woman than lack of love. The lack of children is one. It is the greatest of all tragedies, and yet what novel really portrays it? But then in the ordinary love-story children are almost indecent. Is it great wonder then that the majority of our girls of all classes, educated to end womanhood's experience at their lover's first or last kiss, should make such uncommonly bad mothers that every educational archive is full to the brim with such

phrases as "starving children", "perfect hells of home"?

It is no wonder at all. Better a thousand times the Eastern formula "The woman is born with her first child" rather than our Western saying "It is better to have loved and lost than never to have loved at all".

Nevertheless, I shall be informed, the old old story will be retold and retold until the world's end.

It will, indeed! It is—with damnable iteration.

Some years ago I was asked to write a play. It was to be something really original; but close questioning as to the plot revealed a settled conviction on the part of a very great impresario that the motif should be the effect of a good woman's love in redeeming a bad man.

Naturally I passed. To make such a theme original would require a more able pen than mine.

And yet I have no doubt it might have pleased the thousands, the millions, who day after day titillate their own emotions by reading the narrations of the way of a man and a maid.

For it comes to that in the end. Despite Girtton, despite Lady Margaret's, despite all the colleges and schools set in the British Isles, a "bright love story" is the most paying literature for women.

Perhaps this is inevitable; without doubt it is natural. But it is not natural that any of those six phrases culled from the last pages of those six novels should in deed or in truth be the ending of love, should be in any way a description of the culminating glory of womanhood.

F. A. STEEL.

#### BETWEEN TWO HALLS.

FOR many years Mr. Arthur Symons has insisted rigidly on the distinction between æsthetics and ethics. Though he has never, I think, denied that great works of art, at least in literature, have sometimes happened to be wrought with a merely moral impulse, he is not the sort of man whom I had expected to go into the moralising business on his own account. On my way, therefore, to the Victoria Hall, Archer Street, to see "The Fool of the World: a Morality", it seemed to me that Mr. Symons' soul must have travelled as deviously far as I myself was travelling. The sensation of sitting under a pulpit from which Mr. Symons would strive to "edify" and make me a wiser and a better man was certainly a sensation not to be lost—one of those "exquisite moments" which Mr. Symons' own master, the late Mr. Pater, so suavely urged mankind not to let slip. I felt that this was not quite the proper spirit in which to approach the tabernacle. But no matter, thought I: the scoffer was often the first to succumb to the burning words of the revivalist: in another hour, belike, I should have exactly the right frame of mind. Neither my hope of edification nor my hope of amusement was fulfilled. I had set too narrow an interpretation on the term "morality". Mr. Symons had not come to preach. He had used the antique form of the morality for the expression not of a moral but of a purely intellectual idea. Men, in their perplexity, have looked towards Death as the solver of life's riddle. In the midst of blind folly, Death, surely, is a seer and a sage. When Death takes us, she will guide us on our way, giving us a clear chart of eternity. Mr. Symons shows to us a man standing in a wood, calling to Death, afraid but eager. Death comes at his call. She is masked. On her head is a fool's cap, and she holds in her hand a staff that has seven bells. She is "the Fool of the World", she says, and leader of "the fools' dance home to the dust". She summons her three ministers, the Spade, the Coffin, the Worm, and bids them tell the man how little terrible a thing is the grave. One by one, they tell him. Still he is not satisfied—

"O Death, we know not if these know  
The whole long way we have to go."

Death wonders that the man shrinks from her. She summons certain of her guests, to speak for her. Youth comes and bitterly reviles her. Middle Age says

that for his part he has "neither a sorry heart nor glad". Old Age praises "the mercy of good Death". Still the man's question is unanswered. "Are not", he says,

"Are not these voices mortal still  
That utter the unforgotten will  
Of mortal flesh, and not yet have  
Found out the wisdom of the grave?  
Only Death knows, only Death can  
Speak the whole truth of death to man."

Death, with an angry piteous gesture throws aside her staff and her cap of bells—"a fool's witless bells" she calls them.

"I lead  
The dance of fools, a fool indeed;  
And my hands gather where they find,  
For I am Death, and I am blind."

She takes off her mask, and kneels, an abject figure, before her questioner.

The play is contrived with just the right kind of cunning simplicity; and not Mr. Symons, but the nature of things, is to be blamed for that it is better to read than to see. Symbols are much better imagined than seen. An actor impersonating a Worm, for example, even if he were the most magnificent of actors, and even if the costumier and the man who arranged the lighting of the stage were geniuses of the first water, could not make a really apt impression. In a morality, moreover, clever scenic effects and magnificent acting are themselves undesirable. The whole thing must be done simply, straightforwardly. The Worm must be impersonated by a simple, straightforward lady or gentleman, in a strong and steady light, as he was at the Victoria Hall. He had much better, then, not be impersonated at all. And what is true of the Worm is not less true of other symbols.

With "The Fool of the World" was performed a translation that Mr. Symons has made of "La Révolte". In this little play Villiers de l'Isle Adam said all that Ibsen said later in "The Doll's House". And, as all that there is to be said about what Ibsen said later has been said long ago, I won't now detain you with Villiers, whose play is interesting only in connexion and comparison with Ibsen's—interesting as an example of the needfulness of form to substance. Miss Louise Salom, as the rebellious lady, acted very intelligently, though at times too slowly. It goes without saying that Mr. Symons had made an admirable translation.

Mr. Herbert MacIlwaine, the novelist who has often described, with such grim power, the horrors of the Bush, has done more than any other living man to prevent people from going to Australia. But he is evidently not content with mere negative achievement. England is not so dull as Australia; but it is not so bright as it ought to be; and Mr. MacIlwaine is determined to brighten it up. He has begun by experimenting on the "lower strata" of our society; and the result of his experiments was shown at the Queen's Hall one evening last week. A very successful and delightful result it seemed to me. Anyone who has paused in a slum to watch children dancing to the tunes of a street organ must have been struck by the grace and precision, often the rhythmic beauty, with which these children dance. Where do they learn to dance so well? I am told there is no tutelage—simply a tradition. It is *in* them to dance thus. Some of the steps they dance are of great antiquity—older than the Morris itself—and may still by experts be discerned among the various other steps that have in the course of time been evolved. The effect of these dances in the slums is not an effect of gaiety. It has seemed to me always a rather morbid effect, a symbolic expression of the gloom of the conditions under which the dancers live. I, not being an expert, have not been able to discern those little shreds of Merrie England. Maybe, many of the music-hall tunes to which the children dance are lineally descended from old folk-songs. But there again, being inexpert, I catch no echo of a younger and happier time. No breath of morning and hillside is wafted to me. The tunes seem to me only symbolic of squalor—of a dreary,

unimaginative acquiescence in squalor. Some day in the dim future, perhaps, antiquaries will rescue these tunes, and these dances, from the dim past, and will discourse learnedly on them, and will use them as sidelights on the souls of the urban population in England in the early twentieth century. And perhaps some of these antiquaries, deeming it a pity that the wholesome discipline of gloom has been undermined and abolished by the millennium, will teach people these songs and these dances, on the chance that it is possible to make men and women sad through training them to give a formal expression of sadness. Mr. MacIlwaine has been indulging in an analogous endeavour. Why shouldn't work-girls, even at this time and in this city, become happy by dancing and singing the sort of things that were danced and sung by their happy ancestors? This, I take it, is the hope on which the "Esperance Girls' Club" has been founded. An illusory hope? The cart before the horse? I dare say that Mr. Keir Hardie, who was in the audience at the Queen's Hall the other night, may have objected to the manifestation of an hilarity for which there could not as yet be any true inward basis. "A few Sessions hence", he may have murmured, "this sort of dancing will come naturally. No 'Hon. Musical Instructor' nor 'Hon. Dance Directors' will then be needed. They should have waited for me to give the signal". Perhaps the very presence of Mr. Keir Hardie, as symbolising at least the distant dawn of the millennium, inspired the souls and bodies of the Esperance Girls. Or perhaps the impetuous Mr. MacIlwaine had been right in his theory of the reaction of form on feeling. Anyhow, these girls did really seem to be taking to the Morris and the folk songs like ducks to the water. Aesthetically these songs are enchanting. "Blow away the Morning Dew", "The Blue-eyed Stranger", "There come Three Dukes a-riding", "Mowing the Barley", "Constant Billy", "Hares on the Mountains", "The Trees they do grow high"—are not the mere names of them enough for enchantment? But a merely æsthetic performance of them would hardly yield you their finest flavour—the flavour of the very soil from which they have grown. It is a far cry from the hedgerows to the slums. But children of the slums have in them more of the quality needed for folk songs than could be instilled into any professional singers. I suppose the Esperance Girls, flushed with our applause, will give their performance again. We must be careful not to spoil them.

MAX BEERBOHM.

#### CLOUD-GAZING.

HOW comes it that while "nature-study" in the way of botany, geology and zoology is certainly in no danger of being neglected, there remains one hemisphere of the visible world almost unexplored? It is not at first sight easy to say why people who indefatigably bird's-nest and botanise, sugar tree-trunks, chip rocks, and generally ransack the solid earth and pursue its creatures, so rarely give more than a passing glance—and that usually with reference to the taking or leaving of an umbrella—to the realm of air above them. Is it because we cannot have a finger in this department of the wonders of nature, cannot net and label anything in those blue fields, pin it down on cork, or flatten it in Canada balsam; cannot here annihilate distance with our ingenious instruments, that we so neglect the phenomena of the sky? There above us, always ours for a lift of the eyes, is beauty in endless change for the contented mind, and for the restless one the challenge of the ceaseless thaumaturgy which seems little nearer being found out than when the world began: and yet, in comparison with such lines of research as are offered by cuckoo's eggs or the "protective devices" of caterpillars, the region of the clouds may be said to be unexplored.

The man who sets about cloud-gazing is not likely at present to find himself troubled by a crowd of observers; but he may easily incur a suspicion of amiable lunacy. There is a definite distinction in popular opinion between skyward and earthward contemplation; mushrooms are proper objects of research,



but not the balancings of the clouds. Surroundings, too, may be unfavourable. Though there are men to whom a narrow slip of sky seen over the chimney-pots out of an office window is an endless pleasure, a friendly signal, telling by hurrying white fleeces or smooth-laid grey of the winds or showers far out in some country harbourage; yet the narrow rectangle of most city skies is a miserably cramped field of study. The right times for observation are the hours that can be spent on one's back in the heather or the bracken, the decent pretence of rod or gun lying somewhere in the neighbourhood, perhaps even the pipe forgotten while the soul *περί καπνοῦ στενολεπχεῖ*, intent on loftier vapours. The watcher of the skies, couched on some hill-side, with his vast scope before him—a hundred and twenty miles, perhaps, from east to west—considering the serene purpose of a myriad-ranked army of cirrus, or the gathering powers of storm, or the wisps and bows of thinnest vapour strewn like swan's feathers on the windy blue, may well be tempted to indulge a feeling of tolerance towards any mere naturalist, fern-collector or moth-man, who may chance to pass that way, the restless short-range hunters, like the ungodly greedy of their prey and turning their eyes down to the ground.

The first and most direct reward of cloud-study is, of course, the mere beauty of form, colour and motion, a widening and more penetrating perception of the keen purity of cloud-lights and the incomparable delicacy of their shadows, of the harmonies of colour—not only the triumphs of sun rise or set, their scarlet canopies and fiery pennons, but the partial and momentary passages, a glimpse of nacreous dapple on pale blue, seen high up through a flying gap in rain-clouds on a March morning, or folds of faint rose drowned in blue grey in a shrouded autumn nightfall. The influence of form and motion is less obvious; but there is a response to the impressions both of intricate order and simple mass; to the lifting sweeping movement of cumulus clouds before the wind, produced by their not only sailing, but broadening in themselves and still setting more sail as they go; and to the force in the turgid crests and piled-up mountain-chains of building thundercloud. As the eye becomes more practised, it learns to find pleasure in some less usual phenomena, at first perhaps more strange than beautiful. The repetition of outline by which one cloud-mass sometimes mocks another when the conditions are electrical; the way in which thin fields of high cloud are drenched with the blue of the sky; the darkened tarnished outlines of the convolutions of massive cumulus; the webby scarves of vapour festooned under the black vaulting of rain-cloud; the unaccountable hues—local colour, to all appearance—ashy ochres and reddish umbers in lower clouds in full shadow; these are a few instances of the fine edge where interest plays into delight.

These are differences which a man must make out for himself. They are not easy either to classify or describe, and at present they cannot be figured. The illustrations to a study of clouds recently published\* serve to show how far photography—at any rate, process-photography—can help in this respect. Some of the blocks suggest the broader forms of cloud with truth and even with charm; but all expression of colour or motion is necessarily foregone; and more, the camera appears to decline a large number of subtle and transient effects whose rendering does not depend on anything but light and shade. The photograph's false scale of tones not only mistranslates, but omits some passages altogether. By the help of yellow screens or black mirrors we can obtain a record, as a rule over-emphasised and often coarse, of sunlit cumulus or clear-edged mackerel-sky; but vague, shadowy, negative qualities such as the blurring drift of falling rain, the sunlight translucent through a cumulus-top; or points minute in scale, such as the gleam on distant cloud-alps which dominates and gives meaning to the whole vault of slackening storm: these must still be left to the unaided sensitiveness of a quiet eye.

But besides the instinctive pleasure in details such

as these, the watcher of clouds will find his reward in a comprehension of the skyscape as a whole, of the measured purpose, the dramatic unity of its vast processes. Though the motion of parts is as a rule just too slow for the eye to follow, so that it is rarely possible to make out evolution in detail, yet the changes are wrought with mysterious speed. Look away a moment, and back again, and the spaces of clear blue have quickened into an infinite complexity of chequer-work, the hard white summit of the thunder-pile has broken down, and streams out in volutes of fading spray. This co-existence of imperceptible motion and momentary flux will be best appreciated by those who have tried to make brushwork studies of cloud-forms in windy or electrical skies. But over great spaces of sky, the working of the whole polity of the air may after some experience be fairly comprehended and its purposes sometimes guessed. The first signs of insurrection against a settled drought, the long threaded trails of vapour thrown up to the zenith from the south-west; the strategy of thunderstorms, from the first glimpse of massed vapours above the horizon to the oncoming of the tattered fringes which trail beneath the breathless darkness and bring the overhead flash; the zone of clear air against which for half a day the hurrying rack comes up, breaking and dissolving as against an enchanted circle; such phenomena as these may become matter of untiring interest; over the dullest of landscapes, even over the dead reek of towns, they bring at any hour the grandeur and the mystery both of mountains and the sea. We have lost more than we know by our general unconcern for storms. The right and generous awe before elemental strife, as distinct from the nervous sham science of people who hide the fire-irons at the sound of thunder, has been pretty well killed by current modes of life and learning. We have not got any clear gain in exchange; the ordinary man's disregard of the oppression or the tumult of a heavy thunderstorm is due much less to a philosophic or even a scientific frame of mind than to a want of the sense of scale, a blunt incapacity to perceive anything of the tremendous powers evolving their purposes above him and his little works. The watcher of the clouds will unlearn this stolidity; he will hardly fail to catch something of the tense moment when the black arch drifts overhead, spanning half the sky and gathering the strength of the storm beneath it, bringing the sudden wind and the lightning and the sheeting rain; he will understand the hush that comes when the last gleam of pallid sunlight fades, and the close air darkens under the bases of the mountains of electric vapour piled range over range overhead. Without this understanding of the sterner hours, a man will hardly find the full significance of the happier manifestations, apocalyptic sunsets, sudden floods of light across a lifting storm,

"Rainbow arches,  
Highways of dreaming passion",

shows whose splendour seems to be sudden and transient in some necessary proportion to the height attained.

It is a question whether anyone can help himself to a real knowledge of cloud-nature by any other means than constant observation out of doors in all weather. Other men's learning is a doubtful aid. A few walks with a connoisseur who does not mind talking about his subject will do more than many books. Of books, the poets will, as usual, be found much better guides than the scientists—from Aristophanes to Shelley they abound in cloud-studies, intimate and exact, alive with the very spirit that moves in the firmament. A line of Lucretius—when he forgets his science in description—can convey more of cloud meaning than many a monograph. But to appreciate fully these short-hand notations, these artist's touchings-in of essentials, one must have got some fundamental knowledge for oneself. Systems of classification and nomenclature may help the beginner in their degree: they can at least show him something of the varied fulness of what is to many people merely the blank ceiling of the world's house.

\* "Cloud Studies." By A. W. Clayden. London: Murray. 1905. 12s.

## BRIDGE.

## THE PLAY OF THE DEALER.

A LITTLE knowledge is a dangerous thing in bridge quite as much as in other pursuits and occupations. In writing a series of articles such as these, treating on the various doubtful points of the game, it is necessary to lay down general rules—that it is best to do this, or that, or the other, under certain conditions—but such rules are all subject to variations in varying circumstances, and they should be regarded as general principles, not as immutable as the laws of the Medes and Persians. Take one simple instance—we have said that in a No Trump game, when the dealer has one master card of the suit originally opened, he should hold it up, if possible, until such time as the leader's partner is exhausted in that suit. This is a sound general principle, but there will occur many instances in which it will be not only right but almost necessary to win the first trick at once, either because there is a certainty of winning the game, or because there is great danger in an immediate change of suit, or for some other good reason.

The following hand, which occurred in a game quite recently, and which was woefully mismanaged, will illustrate this point. The score was 18 all in the last game of the rubber. A dealt, and left it to his partner B, who declared No Trumps.

## A's hand (dealer).

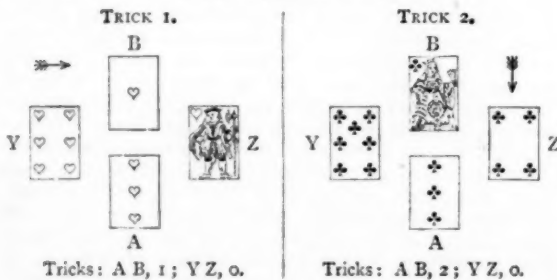
Hearts—9, 5, 3  
Diamonds—Ace, 6, 2  
Clubs—Ace, 10, 3  
Spades—9, 6, 5, 3

## B's hand (exposed).

Hearts—Ace, 7, 2  
Diamonds—9  
Clubs—Queen, knave, 9, 5, 2  
Spades—Ace, queen, 7, 4

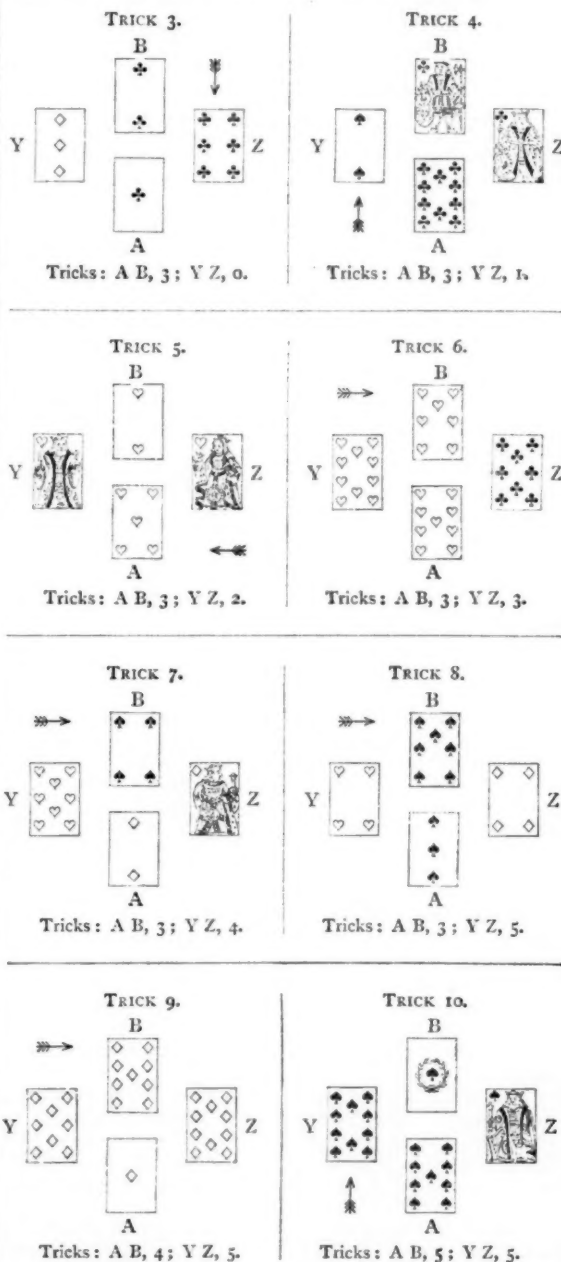
Y led the 6 of hearts. We will first consider how the hand was played, and then how it ought to have been played. As it was played, the dealer passed the first heart, Z won it with the knave, and immediately branched into the diamond suit. The dealer allowed the first two diamonds to win, and stopped the third round with his ace. He had now got the lead into the wrong hand, and was consequently unable to go for the finesse in clubs. His best policy, even then, would have been to dash out his ace and 10 of clubs so as to clear the suit with the loss of one trick, but he did not even do this. He led a small spade and finessed the ace, queen in dummy's hand. Z, as it happened, held the king of spades single, and he got in and made his remaining diamonds, and the dealer lost two by cards, and the game and rubber, when he had an absolute certainty of the odd trick if he had played correctly from the start.

Let us now consider how it should have been played. Y led the 6 of hearts. If A had studied his two hands, he would have seen that, by putting on the ace of hearts, and leading the clubs at once, he had an absolute certainty of the game—four tricks in clubs, and the other three aces—unless Y had a very long suit of hearts. But Y's hearts could be counted. He could not have more than five of them. Is that clear? Do you see the reason that Y could not hold more than five hearts? By applying the Eleven Rule to Y's lead, A could see that Z must have two hearts higher than the 6. A and B had three each, and Z must have two at least, therefore Y could not possibly have more than five. That is quite an ordinary application of the Eleven Rule. The game proceeds thus:—



Trick 2.—A tries the finesse in clubs, as he can lose nothing by it. Mark Y's 7 of clubs—it is a very

important card. If he has the 8 as well, the king in Z's hand must fall on the third round; but suppose he has not the 8? in that case Z will have (as he had) four to the king, and if A finesses again his ace will block the suit on the third round, and the game will not be won. At trick 3 he must lead the 2 from B's hand and put on his ace, so as to make a certainty of it, even though he may lose a trick by so doing.



B makes his two remaining diamonds and the queen of spades, and A B win two by cards and the game.

Y's hand.  
Hearts—King, 10, 8, 6, 4  
Diamonds—8, 5, 3  
Clubs—7  
Spades—Knave, 10, 8, 2

Z's hand.  
Hearts—Queen, knave  
Diamonds—King, queen, knave,  
10, 7, 4  
Clubs—King, 8, 6, 4  
Spades—King

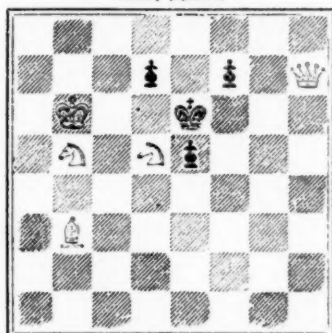
The player who made such a mess of the above hand was no beginner, but a bridge player of some repute, only he fell into the common error of playing too quickly to the first trick, before he had properly gauged the capabilities of the two hands. He was the first to recognise his mistake when the hand was over, but it was then too late.



## CHESS.

PROBLEM 74. By W. A. SHINKMAN.

Black, 4 pieces.



White, 5 pieces.

White to mate in two moves.

Solutions to above will be duly acknowledged.

KEY TO PROBLEM 73: 1. R-K6.

WE understand upon good authority that a match for the world's chess championship will shortly take place; M. Maroczy the Hungarian master is the challenger. Dr. Lasker, the present holder of the title, has laid down certain conditions for the better government of all championship matches, and to these M. Maroczy has assented.

The following game was played in the London International Tournament of 1899, and is typical of Dr. Lasker's style:—

## QUEEN'S PAWN OPENING.

White	Black	White	Black
J. H. Blackburne	E. Lasker	J. H. Blackburne	E. Lasker
1. P-Q4	P-Q4	4. B-Q3	QKt-Q2
2. Kt-KB3	Kt-KB3	5. QKt-Q2	B-Q3
3. P-K3	P-K3	6. P-K4	...

This is a position demanding masterly inactivity. Though this move is invariably aimed at in close openings it might have been better to castle at this point. The position being absolutely symmetrical the same move is open to black, whereupon white could have employed the tactics which his opponent adopted, with the advantage of the move.

7. Kt x P	P x P	8. Castles	B-Kt2
	P-QKt3	9. Kt x B	P x Kt

Tarrasch or Janowski playing black would not have allowed these exchanges so soon. With them two bishops are more valuable than bishop and knight or two knights, and they go to inordinate lengths to retain them. Dr. Lasker, too, knows their value, but it is not a fetish with him.

10. R-K1	Castles	11. B-KKt5	Q-B2
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Black can develop the queen here without having used any time in preparation, at the same time nullifying the whole effect of white's last move. This is one of the compensations for the theoretical concession involved in the exchanges which white has forced.

12. P-B3	KR-K1	13. B-Kt5	B-B3
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Black does not hesitate to exchange his powerful bishop. His plan of campaign is to advance his king's side pawns, of which he has so many. Thus theoretical advantages fritter away, while the effects of obtaining them remain.

14. B x B	Q x B	18. B-Kt3	P-QKt4
15. Q-Q3	P-KR3	19. Kt-Q2	Kt(Q2)-Kt3
16. B-R4	QR-B1	20. P-QR3	P-QR4
17. QR-Q1	Kt-Q4	21. QR-B1	P-R5

As a preparatory manœuvre, black has neutralised the preponderance of pawns on the white queen's wing. Black's object of P-Kt5 has been prevented in a way, but in the process white's majority has become impotent. Now white has to prepare against the advance of the five united pawns. From this point black's play is as accurate as anything that has ever been seen on

the chessboard, and there does not appear to be any escape.

22. P-R4	P-B4	26. P-B4	KtP x P
23. B-R2	Q-Q2	27. Kt x P	P-K5
24. Q-Kt3	P-B5	28. Q-B1	...
25. Q-Q3	P-K4		

If black plays 28R x P, then R x R, 29Q x R, Q-Kt4 wins a piece. Or if 28Kt x Kt, then R x R, 29R x R, P x Q, 30Kt x Q, P-Q7 wins.

28. ...	Kt x Kt	33. P x P	R x KP
29. R x Kt	R-Kt1	34. R-B8ch	R x R
30. R-B2	K-R1	35. R x Rch	K-R2
31. KR-B1	Q-Kt5	36. Q-Kt1	Kt-B3
32. P-B3	Q x RP	37. P-Q5	P-Kt3

Only a deep analysis of the position could justify white's thirty-first move. It won a pawn, but as white only just misses being able to play R-K8 winning the pinned rook, it might easily have lost the game.

38. R-B7ch	K-R1	39. R-B1	...
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It is no use checking any more as black merely approaches the rook.

39. ...	R-K7	42. R-B7ch	K-B3
40. K-R1	Kt-Kt5	43. Resigns	
41. R-B8ch	K-Kt2		

## CORRESPONDENCE.

## THE FAILURE OF THE VOLUNTARY SYSTEM.

## VI.—A HOME ARMY.

To the Editor of the SATURDAY REVIEW.

SIR,—May I wind up this correspondence with one more letter?

Can a term of military service be assigned which, while long enough to permit a man to be properly disciplined and instructed in military duties, will be short enough to enable him, on its conclusion, to resume his place in civil life without injury to his industrial career?

What is the longest time a man can be kept with the colours without damaging his prospects in civil life? "One clear year" is the answer given to this question by the only political economist of our time, so far as I am aware, who has devoted his special attention to army reform, the late Professor J. E. Cairnes. Can an infantryman be made in one clear year? Not by the system that prevailed before the Boer war. But great advances have been made since then, it is said, in military instruction. Further progress would be necessary to make soldiers in one year. Under present conditions there is a certain time disposable in which to instruct men in their duties, and the necessary instruction is satisfactorily given in that time. The machine may be said to work at low pressure without casting any reproach upon it. But when the time is shortened the pressure must be increased. In that case an infantry soldier could be made in one year. Only the main body of the army, the infantry, can be spoken of here.

The infantry of the home army, then, would consist of very short-service soldiers who would only be sent abroad to support the foreign army in grave emergencies. But has not short service failed? The collapse of voluntary short service reduces us to this dilemma: we must either give up voluntarily our foreign possessions and abdicate our position as a Great Power, or we must call upon the young men of the country to discharge their first and clearest duty as citizens, the defence of the country, under conditions which rob military service of its two great stings, expatriation and injury to a man's prospects in civil life.

Yours obediently, H. W. L. HIME, Lieut.-Col.

## SUGAR PRODUCTION IN BRITAIN.

To the Editor of the SATURDAY REVIEW.

Gomshall, 3 April, 1906.

SIR,—My excuse for trespassing so soon again on the hospitality of your columns, apropos of your article with the above heading, must be that I have had

occasion during more than forty years to watch minutely every phase in the progress of the gigantic beet-root sugar industry of Europe and am therefore fairly well qualified to give a reliable opinion as to the value of such an industry for this country. That the sugar-beet can be successfully grown in good soil in these islands was conclusively proved in 1871, when the late Mr. John Algernon Clarke, the well-known agricultural expert and secretary to the Central Chamber of Agriculture, co-operated with me in the investigations and put the facts on record in the Chamber of Agriculture Journal, an essay well worth looking up at the present juncture.

Your article comes opportunely at the moment when Lord Denbigh is bringing the subject forward in Parliament. He points out in his speech—and this is evidently the reason why he brings the matter up at the present time as a practical question—that “no one was likely to put money into such a concern while foreign bounties existed, and it was only since the Brussels Convention and the abolition of the bounties that this gigantic and important agricultural interest had been brought within the reach of British agriculturists”. That is the real reason why we did not get the industry started thirty years ago. The bounties were gathering strength and we did not know what might happen. It was fortunate therefore—though it was provoking—that both farmers and capitalists were apathetic; but we thus escaped certain failure.

Now that the price of sugar is to be governed only by the cost of production there is a fair field for enterprise, so soon as the sugar markets of the world have recovered from their present state of artificial disturbance. All that is necessary when that time comes is for those who embark in this industry to master the subject by careful study of all its details, to select the right soil in a part of the country where a sufficient supply of roots can be secured by contract for a series of years, and then to plant their factory in some spot where rail and if possible water carriage are at hand, and nearly in the centre of their root supply. With good farming, a first-class factory and skilful management, the company should certainly pay a fair dividend without any preferential treatment from the Excise. Preference for a year or two would no doubt be desirable to enable the factory to get into full swing, but it is absolutely essential to prove that the industry can flourish under conditions of free competition.

If, on the other hand, those who desire to see foreign producers protected on British markets were to denounce the Brussels Convention, we might and probably should again have to face the artificial competition of bounties, and the new industry would be killed.

You touch, in the first paragraph of your article, on the ridiculous fallacy that the prohibition of Russian bounty-fed sugar raises the price of sugar in this country. These theorists are the laughing-stock of the sugar market because they speak and write in absolute ignorance of the rudimentary facts—unaware that the price of sugar in this country is always the world's price. Prices in Hamburg and London are always identical. The world's price—and therefore our price—is governed by the total production of the world, no matter how that production may be distributed. When the world's production is excessive prices fall, when it is deficient they rise.

After the nonsense that has been spoken and written during the last thirty years on the sugar question we may well ask, When will these party politicians, who pose as economists, learn to begin by mastering the facts?

I am, Sir, yours faithfully,  
GEORGE MARTINEAU.

#### THE ABSURDITY OF BETTING.

To the Editor of the SATURDAY REVIEW.

SIR,—In the SATURDAY REVIEW of 17 March under above heading, in your correspondent's letter I read as follows: “Some twenty years ago, I wrote in a journal now defunct, an elaborate refutation of the notion that money can be made by systematic gambling. I gave an analysis of every known ‘system’ and proved to the satisfaction of every mathematically trained intellect

that systems were absurd.” Not for twenty but for a dozen years, I have also in my different writings done my best to warn one and all against the risk of indiscriminate gambling, and have exposed the folly of many so-called “systems”. On the other hand I have argued that it is not beyond the power of the human brain to formulate a plan, whose fundamental basis is that which regulates some of the most powerful and successful undertakings extant, which has nothing in common with these so-called “systems”, by which the eccentric law of chance can be fought in any field with fair prospect of success.

From the field in question, namely the turf, all sorts of examples have been given for the excellent reason, that its records being public data they are indisputable. In one of them (“Among the Jockeys in '99”) are to be found innumerable cases of “a persistent run of ill luck” which your correspondent informs us is “the only cure for gambling” being under the impression that they must necessarily entail a proportionate loss, whereas my “mathematically trained intellect” can prove that such is not the case. Accordingly whilst denying any absurd claim to infallibility or suggestion of misleading gain, I hold that by the means advocated it is possible for one to “bet”, or in other words to turn over his capital yearly, in a certain market with an undeniable prospect of making a satisfactory return on it.

Yours, &c.  
“H.”

Author of “The Law of Average v. The Law of Chance”, &c., in “Baily's Magazine”, &c. &c.

#### IRISH FOLK MUSIC.

To the Editor of the SATURDAY REVIEW.

Enniscorthy Cathedral, 9 April, 1906.

SIR,—I was in hopes that Mr. Runciman would make the amende honorable to Tom Moore, in regard to the sources of the “Irish Melodies”, but his foot-note to my letter only aggravates his original misstatement. When he says that his remarks regarding Moore were “exaggerated”, I am strongly reminded of the well-known humourist who, on reading his own obituary notice (that had appeared by mistake), telegraphed that the report of his death was greatly exaggerated. Let me repeat that Tom Moore in his “Irish Melodies”—for which he wrote over 180 lyrics—drew on no foreign source whatever, but adapted genuine Irish melodies. Certainly, many of the versions are faulty or corrupt, and Stevenson's accompaniments were not all that could be desired, but Moore undoubtedly only made use of Irish folk-melodies. Thus, Mr. Runciman's remarks are not only “exaggerated” but are decidedly erroneous.

I do not pretend to know Mr. Runciman's peculiar faculty for recognising the “character” of Irish folk-music, but I do say that he is again in error in stating that the tunes used by Moore for his “Irish Melodies” have “little that is Irish in character”. Considering that all Moore's Irish Melodies are from native sources, most of them, indeed, recognisable to the merest tiro in folk-music, it is a very bold statement that they are un-Irish in character. I commend Mr. Runciman to study the characteristics of “At the mid hour of night”, “Before the Battle”, “Come, rest in this bosom”, “Erin, oh Erin”, “How oft has the banshee cried”, “It is not the tear”, “Lay his sword by his side”, and a dozen others that might be quoted. In this connexion it is not generally known that Robert Burns adapted sixty-nine Irish melodies to his own incomparable lyrics, but his Scotch editors are unaccountably silent on the sources of his inspiration, for Burns, like Moore, never wrote a song until he had become perfectly familiar with the air. I may also add that it is interesting to compare the adaptation of the same Irish tune by Moore and Burns, e.g. “While gazing on the moon's light” and “Sae flaxen were her ringlets”, set to “Oonagh”.

Finally, as to the harp and bagpipes, the former, no doubt, “has always been considered the national instrument”, yet with this difference, that whilst the harp was for the middle and upper classes, the bagpipe—that is, the Uilleann (Shakespeare's “avollen”) or



Union pipes—was for the people. The scale of the Irish bagpipe practically represents the traditional folk-song with its peculiarities. "Uilleann" (elbow) has been grossly corrupted as "Union", and the term is used in order to distinguish it from the Pish mor or War pipes, blown by the mouth.

I am, Sir, yours very faithfully,  
WM. H. GRATTAN FLOOD.

#### BROWNING AND DOGMA.

To the Editor of the SATURDAY REVIEW.

130 Ladywood Road, Birmingham,  
9 April, 1906.

SIR,—Will you allow me a brief comment on the review of "Browning and Dogma" appearing 31 March? I have no wish to be guilty of the egotism of referring to the immediate criticisms of the book itself: but the entire review suggests a question of serious—may I say of vital?—import to students of poetry generally: although perhaps more immediately affecting any consideration of Browning's work. Is it to be admitted that "the utterances of a poet" are not to be regarded "as of any value at all, when once the volatile thing . . . poetry has been allowed to evaporate"?

If this position is not disallowed then the loss will be an irreparable one to those of us who without the ambition to attempt purely poetic criticism, yet look to Browning as one of the profoundest thinkers of the age, and attach a proportionate value to his "utterances".

I am, Sir, faithfully yours,  
ETHEL M. NAISH.

#### SERVANTS AND SUNDAY WORSHIP.

To the Editor of the SATURDAY REVIEW.

SIR,—Some time ago you published a correspondence in your columns on the eternal "servant question". Some facts that came to my knowledge recently help to show that blame does not rest entirely with the servants. An Irish Roman Catholic cook in whom I am interested was looking for a situation in London, and on one afternoon alone four mistresses to whom she applied refused to take her, only because, being a Roman Catholic, she required to attend Mass every Sunday morning, and they could not allow her out till the evening. To take the less important side first, does it not seem hard that after working for six days of the week a servant cannot have one hour free till evening on the Day of Rest? But the really serious side to my mind is that servants should be treated as machines without souls; for naturally an Anglican could not under these rules attend Morning Service either. Indeed the only point in mentioning that this girl is an Irish Roman Catholic is because on that account she declines all these situations. I fear many an Anglican maid would accept the inevitable and secure her situation at the price of church attendance. The English daily papers never let us forget that they represent the most Christian nation on earth: this seems a curious instance of the practical side of its Christianity.

I am, Sir, yours faithfully,  
F. E. S.

#### ELEPHANTS BREEDING IN CAPTIVITY.

To the Editor of the SATURDAY REVIEW.

3 Moorgate Street Buildings, London, E.C.  
2 April, 1906.

SIR,—In your issue of 17 February the reviewer of a book entitled "Matsya" refers to elephants breeding in captivity, and scouts the idea as impossible. The possibility of captive elephants propagating, under favourable conditions, is surely an open question. For instance, under what conditions are white elephants bred and how does it come about that a well-known circus is exhibiting a very young calf?

I am, yours truly,  
H. E. JUNG.

#### REVIEWS.

##### THE SMOKE OF THE INTELLECTUALS.

"A Modern Symposium." By G. Lowes Dickinson.  
London: Brimley Johnson. 1905. 2s. 6d. net.

SINCE the glamour of the Cambridge Platonists did not prevent Dryden from lamenting that Thebes had his green, unknowing youth engaged, and that when he might have gone to Athens he had entered at what Jim Crawley calls "the other shop", Mr. Dickinson, cleverest of the new group of Cambridge intellectuals, has in these last days demonstrated the right of Granta to the title of the New Academy by writing a Symposium, a little in the style of Plato but rather more in the style of Mr. Mallock. It contains nothing nearly as malicious or amusing as the figures of Dr. Jenkinson or Mr. Luke, and the "Seekers" merely sit and smoke and hold forth in turn. But the scene is the usual country house filled by the usual people. As there is nobody now who has any peculiarities or any personality, Mr. Dickinson is obliged to call up ghosts from the past. Mendoza can be no one but Disraeli; and Remenham the Prime Minister, his Liberal adversary, who addresses his friends as if they were a public meeting and rejoices over the import of the produce of the vineyards of France and Spain, can only be Gladstone. But Gladstone did not sit up till daybreak on Sunday mornings; and week-end politicians and men of the world usually, we fancy, find their relaxation in stable-talk rather than in table-talk. However, we have to thank Mr. Dickinson for several pleasing epigrams, and the brilliant comparison of America and Europe, put into the mouth of Ellis the journalist, makes by itself the slender book worth reading.

But this Symposium, to tell the truth, is more like a college bumping race, in which every boat tries to run into the one before it, than the sort of glorified debate which Tennyson says took place in his day at Cambridge—a verbal archery, "where one would aim an arrow fair", &c. Or it reminds us of one of those games of croquet which are played at garden parties, when a dozen people try to get through the same hoop simultaneously and to knock everyone else's ball away. Mr. Dickinson provides no master bowman to cleave the mark, no one to hit the stick; and the only rapt oration flowing free is Remenham's rather pompous panegyric of *laissez-faire*. His prototype could be sonorous even on a postcard.

As for the author's own principles, we gather that—like Artemus Ward—he hasn't any. Even Oxford has ceased to be in trouble about its soul, and its sister University was ever the Undine of English thought. Ideas rule the world in the long run. But is there any long run? Need anything be regarded *sub specie æternitatis*? The latest product of the age is a blasé, disillusioned liberalism which yawns over the day dreams of democracy and laughs at the priggishness of progressivism. It asks what is the good of it all?—which we fear Mr. Dickinson thinks is the translation (p. 110) of *cui bono*? In the Symposium a serious note is struck in the individualistic pietism of the penultimate speaker, a Quaker; but the book winds up with the statement that the gods of Olympus are immortal, and that "it is only in the soil of Paganism that Christianity can come to maturity. Greece stands eternally at the threshold of the new life". If it had not been, we suppose, for Pericles and Aspasia, S. Francis would never have wedded Poverty; and if Aphrodite had not sprung from the foam the Crucified would not have risen from the dead.

It is perhaps pique which makes MacCarthy, the anarchist, rail at democratic government as the most incompetent and corrupt of all; though Martin the professor (Arnold?) gives it as his judgment also that it sinks below the average intelligence and honesty of its citizens. What is more important and less open to question is that inevitably democracy "destroys greatness in every kind, of intellect, of perception as well as of character". Yet, if "art has been fostered by patrons, never by the people", we are not sure that this is due to any instinctive hatred of all superiorities. It is not because it has ceased to set artists on

pedestals that the age we live in is so pretentiously ugly. The pedestals are occupied much as before. It is not Rembrandts and Wrens and Palissys and Chippendales that are lacking, so much as the pervading atmosphere and knack and tradition of ordered beauty, of restrained charm and restfulness, to which, not democracy merely, but the whole ethos of modernism is fatal. This can be felt better than explained. If we acquire or make an artistic object, it is at once out of keeping with the rest of us; whereas down, let us say, to 1830 the whole of life was unconsciously of a piece; manners, dress, furniture, conversation all matched. It is not men's jealousy but their commonness with which distinction jars. Looking eagerly for anything left that is worth depicting, painter and writer betake themselves to the cottage, the furrow or the forecastle. But the poor too are becoming middle-class and vulgar. Art must sooner or later become a mere eclectic and self-conscious imitation of the past.

Mr. Dickinson's anarchist is furious with his socialist for glorifying regulation and restriction, and for asserting that socialism is the antidote to anarchism, that civilisation has no further use for liberty, and that the distrust of expert government is ridiculously anachronistic. In the collectivist State religion and culture will be laid on and supplied at the public cost like electric light and pure water. In fact socialism is toryism without God. The socialistic community is identical with the mediæval community in everything except the absence from it of any supernatural character. God is attempted to be municipalised like tramways; but the sanctions of government in such a State are not claimed as divine. To the individual kicking at being coerced and asking *quo jure?* the patriarchal Christian State had an answer. The socialistic State has none. But socialism, it may be said, is based at any rate on equality. Not on equality of function; for every organism—the body, for instance—is constructed on the principle of functional inequality. If philosopher and tobaccoist are on a level, and every he is as good as every other he, farewell to any true communion of saints. No; without *l'inégalité qui est entre nous* society falls back into atoms.

Toryism, then, being the higher and Christianised socialism, the clear-thinking reader will demur to the tory spokesman, as distinguished from the "conservative" who speaks later, being represented as a country peer who avows that he has no principles but only prejudices; that he is a tory in fact because he was born one. And though Mr. Dickinson seems to have a kindness for Lord Cantilupe and makes him talk intelligently, he does not seem to conceive of a toryism which has not necessarily anything to do with mere retention of customs, whether "froward" or not, but is a philosophy and a religion. As one speaker in the book says, Englishmen live intellectually as well as physically in a land of hedges and little fields. From the editor of the "Independent Review" should we not look for a wider and less insular outlook?

#### COMPARATIVE RELIGION.

"Comparative Religion: its Genesis and Growth." By Louis Henry Jordan. Edinburgh: T. & T. Clark. 1905. 12s. net.

BY his exhaustive account of the origin and growth of the science of comparative religion Mr. Jordan has done good service to all who are interested in this branch of study. His work, indeed, supplies a real want. It is the first adequate text-book on the subject that we have yet met with, the first attempt to set forth clearly the history, methods and aims of a new science, to register some of the principal results which it has achieved, and to furnish practical guidance for those who are inclined to investigate this field for themselves. It is in fact a pioneer work, and its preparation must have involved an immense amount of patient labour and research. We congratulate Mr. Jordan on the successful issue of his ambitious undertaking.

What exactly is the science of comparative religion? It is not easy to light upon a definition. Even the omniscience of the *Encyclopædia Britannica* fails us

here, while the admirable Bible dictionaries of Dr. Hastings and Dr. Cheyne say nothing on the subject. Mr. Jordan's definition, if a little cumbersome, is at any rate exhaustive. Comparative religion, he says, is "that science which compares the origin, structure, and characteristics of the various religions of the world, with the view of determining their genuine agreements and differences, the measure of relation in which they stand one to another, and their relative superiority or inferiority when regarded as types". It sets the religions of the world side by side, and endeavours, by a process of careful comparison, to frame a sound estimate of their respective claims and values. Thus it constitutes one great branch of the larger science of religion, being the connecting link between the history of religion on the one hand and the philosophy of religion on the other. First the historian accumulates material; then the student of comparative religion sifts and assorts the material so collected into groups and classes; lastly the philosopher investigates the laws which connect and interpret the groups, and endeavours to discover some underlying principle in the light of which the existence and character of the laws themselves may be explained. Comparative religion, then, is built upon the basis of the history of religion, and itself in turn furnishes a starting-point whence the philosophy of religion may prosecute its inquiries.

As is remarked above, this science is a new one. Strictly speaking it is only about fifty years old, although even in the earlier half of the nineteenth century research along this line was already attracting attention. The earlier efforts, however, were largely tentative, so that it is best to date the birthday of the science about the year 1850. Nor need the delay surprise us. For one thing, before the beginning of the nineteenth century it was impossible to collect the historical facts of religion in quantity sufficient to justify the institution of comparisons. Moreover, even supposing that the material had been adequate, the human spirit was not yet trained for dealing with it effectively. The fierce intolerance of the Middle Ages, the controversy and proselytism of the sixteenth century, the rationalism of the eighteenth century, antagonistic to every form of religion, were all alike unfavourable to scientific investigation in the religious sphere. Until a more critical and genial temper had been developed among scholars, the inauguration of the science of comparative religion was necessarily put off.

And yet, even in early times, there were a few far-seeing prophets who anticipated the trend of modern scientific thought, and threw out many a fruitful suggestion which later men have utilised. Mr. Jordan refers to Roger Bacon and Nicholas of Cusa: he might have added the names of Abelard and William of Auvergne. It is not a little remarkable that, according to an apparently credible report, there was actually held, about the middle of the thirteenth century, a congress or parliament of religions at Kara Korum in Tartary. This interesting assembly is said to have been well attended, and representatives of the different faiths were permitted to expound their tenets. Courtesy in debate was ensured by the somewhat stringent provision that anyone who dared to speak in disrespectful terms of another man's religion should suffer instant death. Two centuries later (though Mr. Jordan omits to tell us this) this same idea of a Parliament of religions is found in the famous book of Bishop Nicholas of Cusa, who draws a picture of a "heavenly council, where the departed souls, under the presidency of the Almighty, resolve upon a union of their religions in order that a permanent religious peace may prevail". Among those who assist at the congress are a Greek, a Jew, an Englishman, an Arabian, a Tartar, a German, and an Italian. The doctrines of Christianity are shown to be conformable with the principles of universal reason, and a general agreement is finally brought about to the satisfaction of all. Such early anticipations of a Chicago congress are curious and instructive. Truly, as the wise man said, there is nothing new under the sun.

It is needless to inquire who in modern times was the founder of the science of comparative religion. The honour has been claimed for many scholars, but it



can scarcely be awarded to any individual. Of those, however, who are pre-eminently distinguished for the services they have rendered, three may be singled out for special mention—Max Müller of Oxford, Tiele of Leyden and Réville of Paris. The names of this great triumvirate will ever be associated with the study which they have done so much to further. But many other notable men are now working in this field, and although the fame of the original three will scarcely be eclipsed, yet there is reason to expect that, even in the immediate future, it will not remain unrivalled.

The present-day students of comparative religion are divided by Mr. Jordan into three schools or classes, the principle of distinction being found in the theory which each group holds regarding the genesis of religion. The first school consists of those who maintain what would once have been called the orthodox view of Revelation, which is here defined as "an illumination of the mind which originates independently of man and which cannot be referred to any human source". The numbers of this school are rapidly decreasing; and although in America and Great Britain it still has its representatives, on the Continent of Europe it has well-nigh disappeared. The second group consists of those who affirm the evolution theory, and account for the phenomena of religion by purely natural causes. The third consists of the supporters of what Mr. Jordan calls "the composite theory", in which elements belonging to both the earlier views have been harmoniously combined. According to the formula of this school, the advance of religion among men is "a process of continuous evolution taking place under divine guidance". The action of purely natural forces in the development is freely admitted: yet the idea of a divine disclosure of truth is not excluded. Such a view gives an intelligible account of many historical factors which neither of the older theories was able satisfactorily to explain: and therefore the composite theory is being accepted by a large and continually increasing number of modern scholars. To this school, then, we may perhaps look for the most important results in the future for comparative religion.

Mr. Jordan's book will probably interest even the casual reader, but it will be of special value to the student for the sake of its elaborate bibliography. The literature of the subject, which has already attained considerable dimensions, is here given in detail and classified. The enumeration of books and authors is wonderfully complete; indeed, so far as we have been able to apply a test, no important work, either in English or a foreign language, has been overlooked.

#### THE NORMAN PERIOD AND AFTER.

"England under the Normans and Angevins, 1066-1272." By H. W. C. Davis. London: Methuen. 1905. 10s. 6d. net.

"The Political History of England from the Accession of Henry III. to the Death of Edward III. (1216-1377)." By T. F. Tout. London: Longmans. 1905. 7s. 6d. net.

THE work of the Normans was to raise England to the level of continental culture, and to prepare the way for those who would make her a leader among nations. The genius of the Normans was for war and business. Some of them, like William the Red and Hugh of Avranches, were great soldiers, wise in council and of headlong courage in action, "incapable of peaceful industry, but willing to prepare themselves for war and rapine by the most laborious apprenticeship; illiterate, but shrewd; violent, but cunning; afraid of nothing, and yet instinctively inclined to gain their point by diplomacy rather than by force". Others, like Henry I. and Robert of Belesme, were politicians—"plausible and deliberate; limited in their horizon, but quick to recognise superior powers and to use them for their own objects; indifferent for their own part to high ideals, and yet respectful to idealists". It was this practical, hard-fighting race that was to win England; they were to retain their hold, not only by their prowess in battle or skill in castle-building,

but by the tenacity of their hard-headed and heavy-handed character. "England suffered much at the hands of the one type and the other; but the soldiers gave her unity, the statesmen gave her peace." In the "Elucidarium"—if indeed it is Lanfranc's work—the material heaven and the discussion of character would arouse the curiosity of the Norman; but he would undoubtedly turn, with weary admiration, from the clear theology of Anselm's "Cur Deus Homo".

The policy of the Norman Conqueror was carried on by his sons, but with developments—such as the use of low-born ministers and appeals to the conquered people—forced upon them by changing circumstances. The brothers followed "the same obvious and open paths of policy, Rufus, with an intermittent energy which cloaked his want of force, and Henry with a persistent cunning and ill-faith which gave him, among his contemporaries, an undeserved renown for wisdom". The Conqueror's grandson, Stephen, found himself in the same difficulties as William Rufus and Henry, but he lacked the energy of the former and the foresight of the latter. "Nervously alive to the difficulties of his position, he stood on the defensive, and even for purposes of defence rarely ventured far afield." The landing of his rival Matilda threw the country into the anarchy of civil war. Mr. Davis thinks that the chronicler's striking pictures of the misery of the country are not belied by records, and that the barons "usurped as much of jurisdiction and of royal demesne as they thought that they could hold with the strong hand, and founded local tyrannies with no better title than that conferred by an impregnable keep and a mercenary retinue".

With an unforgiving temper and a most retentive memory, with volcanic energy and ceaseless activity, with unflagging patience and clear foresight, Henry II. came to restore order. The Great Council, the separation of the courts for taxation and justice, the defining of the laws relating to the Jews and the forests, the royal supervision of local government, the new experiments in taxation, the partial substitution of trial by jury for trial by battle, the consolidation of justice by means of royal writs, these and other reforms make the reign of Henry II. the most important in the England of the Middle Ages.

During this reign Ireland comes into British history. The Norman Conquest rolled on through South Wales, and a Clare, of a "delicacy of face almost feminine" but of iron resolution, led a host of Norman Welshmen to the conquest of a divided Ireland. The historian of this last phase of the Norman Conquest is Giraldus Cambrensis, who is implicitly trusted by some historians when he describes Wales and distrusted when he describes Ireland. Mr. Davis writes very cautiously, but he does not take for granted that Diarmait's clerks could not quote Ovid during this period of "rapacity and romance".

If we compare the two sons of Henry II. with those of William the Conqueror, we would be certainly doing injustice to Rufus, and possibly to John. Rufus made peace for man and deer; Richard's crusading zeal led to a murderous attack on the Jews, and the absence of the King-errant left his father's Ministers to the mercy of every rebellious element. All interest now centres in John—able, selfish, original—the most daring genius among English mediæval kings. He did not shrink from allowing the Londoners to form a commune, the ideal of the citizens of the period, but hated by the barons as they would hate a pestilence. He it was who first summoned representatives of the shires to take the place of the baronial council as the advisers of the Crown.

The struggle between John and the Papacy has a dramatic unity and interest; the struggle between John and the barons, though prosaic in comparison, is much more important in the history of English institutions. Blinded by modern liberalism, too many English historians have read progress and constitutionalism into the clauses of Magna Carta. At present there is a strong reaction, and a temptation to regard John as anticipating later developments—the self-government of towns, of representative government of the country, of the emancipation of serfs. Mr. Davis inclines, on

the whole, to the older view. He allows that the barons were selfish, and that not one of them rose to the first rank among English statesmen; that no new liberties are asserted in Magna Carta, and that one or two clauses show a reactionary spirit; that the condemnation of the writ "præcipe" is a revolt against the centralisation of justice. But he still thinks that one clause (§ 21) protects the villeins, and that the Charter united all classes in one national resistance to John.

We leave Mr. Davis' book with regret. The characters described are made alive, and the institutions real. We do not know a more suggestive or interesting guide to this important period.

Professor Tout's book, which overlaps part of the period described by Mr. Davis, is a book of very different type. We miss the living characters, institutions are hardly described at all, the ideals of thinkers are looked at from the outside, the treatment of the literature is very jejune. Instead of this we have a narration of political history—connected, clear, admirably arranged and skilfully represented, and often rising to real eloquence, especially where history is explained by architecture. The difference may be due to Professor Tout's own choice—he seems to hurry away from a statute to a battle, and from a philosophic theory to the tracing of the history of a campaign; or it may be merely the limitation imposed upon him, for his volume is called a volume of Political History. The volume does not, perhaps, always maintain the same high standard of patient statement; we are occasionally put off with phrases like "rare energy" when we want to know why an actor was able to do something, or by a word like "disgust" when we are anxious to know his real feelings. But whether the author describes England or France, Scotland or Wales, the patient investigation and the full and scholarly exposition arouse our admiration in reading almost every page. We believe—and this is very high praise—that this volume is the best that Professor Tout has written. The leading idea of the volume is that of foreign policy or international relationship; and the three great movements sketched are the Welsh war, the Scotch war, and the French war. The treatment of each period is quite masterly; we have the same safe guidance through the mazes of political strife in the reign of Edward II. and through the many details of the foreign wars of Edward III.

The two volumes have in common a moderate conservatism with regard to received opinions about characters and institutions. They are content, having given each side a respectful hearing, to leave John and Magna Carta, Simon de Montfort and Edward I. almost where they have been placed before. The volumes have in common also an excellent bibliography of the period they cover, and the treatment of sources is most helpful to the student.

The principal sources of history are literature, the chronicle and the record. The latter have now been very extensively published; most chronicles have been printed, though not always well edited, otherwise scholarly volumes like those before us would not be disfigured by such forms as "Caroclove" or "Orewyn". While the record and the chronicle are more and more drawn upon, it is to be hoped that literature will not be neglected, otherwise a narrative of every period of English history will lose much of its value and of its interest.

#### THE LIVE-STOCK OF THE NATION.

"The Breeding Industry, its Value to the Country, and its Needs." By Walter Heape. Cambridge: At the University Press. 1906. 2s. 6d. net.

WHEN the politician or the newspaper begins to discourse about the farmer, how he can be taught his business or otherwise improved out of existence, we always want to ask with what kind of farmer are we supposed to be dealing, for no other walk of life shows the same diversities of position, of occupation and even of interests. Just at present it is the mode to regard the tenant farmer of two hundred to

two thousand acres, who is the typical British product and cannot be paralleled in any other country, as a failure, a type hopelessly behind the times, to be displaced by small holders on continental models. Now we don't know what the small holder is going to become after some generations of co-operation and expert guidance, but hitherto, as an economic machine producing food from a given area of land, he has always been much inferior to the despised tenant farmer. The tenant farmer has his weaknesses in his want of flexibility and his indifference to science—they are the defects of his qualities; but he is still easily the most advanced exponent of his business in the world. Nowhere is this fact better seen than in connexion with the breeding of animals, the industry which forms the subject of the little book before us. The British breeds of live-stock have been created by the energy and skill of the tenant-farming class during the last century, and they are rapidly becoming the live-stock of the world. On the Continent they have been mainly used to grade up existing native races, but in all the new stock countries, from which nowadays Europe is largely supplied with meat, they have been made the types to which to work, and any feral native stock has been merged into one or other of our recognised breeds. Among all the flocks and herds which are now maintained in America, Australia, New Zealand, and the Argentine, we can only recall three that do not possess a British origin—the Holstein black and white cows, the Percheron horse, and the Merino sheep; the rest derive from the British farmer. And the process is not ended, the foreign buyer is still the mainstay of the stock sales; only the other day a shorthorn bull of Lord Lovat was sold to the Argentine for 1,500 guineas; the cheerfulness of the ram sales for the last year or two has been due to the competition of agents from the Argentine, Australia and New Zealand; while the Continental studs have so assimilated our thoroughbred sires that they have captured no small share of the best light horse trade in England.

Mr. Heape's book is written to show on the one hand the importance of this so scantily recognised industry, and secondly the neglect and indifference with which it is treated by the State. In the first place he estimates the capital sunk in live-stock in the British islands as about 450 millions sterling, the annual turnover being a more problematic figure. In the interest of this industry the Board of Agriculture is spending about £45,000 yearly, mostly on the administration of the various Acts regarding contagious diseases, the amount expended on the investigation of disease being trifling. On the still more important question of investigations into the laws of breeding, and the problems of heredity and variation, nothing whatever is being spent. Mr. Heape makes out a very strong case against the Board of Agriculture, and of course it is ludicrous to compare its work with the corresponding work done by other countries. But Mr. Heape forgets that it is not among the functions of a public office in this country to attempt to foster or assist the industry to which it may be attached; its allotted tasks are merely to play policeman whenever its industry comes in contact with others, and to collect statistics. There are only two departments recognised as having the right to spend money, and it will be long before Mr. Heape or anyone else persuades our politicians that to invest boldly on the advancement of agricultural knowledge would result in a good deal of saving elsewhere in the near future. How many votes would such a policy be worth, even among the farmers themselves? At this moment there is a section of the agricultural community willing to jeopardise the whole of our live-stock trade, which depends on the perfect freedom from disease of our pedigree stock, in order to obtain their store cattle a little cheaper; and the danger is that they will get the support of the doctrinaires who would remove any restriction that seems to stand for the moment in the way of cheapness, true heirs of the spirit that regarded adulteration as only a form of competition involved in the attainment of cheap food for the people. We welcome Mr. Heape's book because we want agricultural matters taken out of their own select circle and presented to the world as business.



## BODIES CORPORATE.

**"Corporations: a Study of the Origin and Development of Great Business Combinations and of their Relation to the Authority of the State." By John P. Davis. 2 vols. Putnams. 1905. 21s. net.**

FROM the mediæval monastery to the modern joint-stock company is more than a great step; it represents the development of a whole civilisation. Yet monastery and company and a great number of organisations in between are examples of corporate activity, and in virtue of that common characteristic Dr. Davis has subjected them to a keen analysis. At first, the preface tells us, he contemplated a short chapter on the history of corporations as an introduction to a work on the modern "corporation", or, as we should say, company question. Three years' work expanded the chapter into the two volumes before us, and when the writer laid down his pen he contemplated giving other five or ten years to the subject of modern corporations. It is much to be regretted that ill-health, ending in death, prevented the completion of the task. Dr. Davis' powers of clear exposition and close analysis would doubtless have made his study of modern conditions a valuable contribution to political science, for even the present volumes, where he has mainly sought to "correlate and systematise the existing body of facts", will be found of much interest and use to students already acquainted with the material therein collected.

A corporation is defined as "a body of persons upon whom the State has conferred such voluntarily accepted but compulsorily maintained relations to one another and all others that as an autonomous, self-sufficient and self-renewing body they may determine and enforce their common will, and in the pursuit of their private interest may exercise more efficiently social functions both specially conducive to public welfare and most appropriately exercised by associated persons". "As a general principle, it may be said that periods of social growth and expansion in both State and Church have been characterised by an extended prevalence of corporations, while organic periods of social life have witnessed the extension of the machinery of the State. Society has appeared to develop its new activities during periods of transition in the framework of corporations as a kind of scaffolding or provisional structure, to be destroyed during organic periods, when the State and Church have been able to absorb partially or wholly the new activities and incorporate them within their own structure. In many cases the provisional structure has proved to be so appropriate for the activity exercised within it that larger organisations of society, in absorbing it, have made the provisional structure permanent and have had to modify their own structures to conform to it." "But corporations have seldom been confined to their legitimate field of activity. Always appearing at times when the superior contemporary structure of society is unequal to the tasks by which it is confronted, and when the efforts of individuals are in need of combination and correlation, their powers are likely to be far in excess of their legitimate needs, and their pursuit of public welfare to be subordinated to that of their own interests." These three extracts fairly represent Dr. Davis' philosophy, and his book relates the history of the corporate idea with its sphere of application ever becoming more restricted as the State extended its sway over human activity.

In the earliest period we find that "the growth of corporations in the Roman Church was due to the incapacity of the ecclesiastical organisation to comprehend all the life of Christianity and to provide it machinery for the expansion of its full activity". When society was expanding out of feudalism the new local units, the towns, could not find a place within the old order and were generally organised as corporations until, when nationality was achieved, they were "largely replaced by sub-governmental administrative bodies enforcing national laws". Similarly the guilds organised trade and industry until the State undertook regulation as a public function. Educational and eleemosynary corporations—universities, inns of court, endowed schools—

are a more confused group which were finally brought under national control in the nineteenth century. From every point of view, economic as well as governmental or religious, England under Elizabeth had become a nation, and the outburst of energy which characterised it found vent in external activity both from private motives of gain and public—political and philanthropic—motives. The State, being unable to protect traders, delegated its function of protection, with the necessary powers, to bodies of merchants until it should be able to perform the function itself. Thus arose (1) "Regulated Companies", like the Merchant Adventurers; (2) "Regulated Companies tending to Exclusiveness", like the Levant Company; (3) "Joint Stock Companies", like the East India Company; and (4) "Colonial Companies", like the London Company for the first colony of Virginia.

"The growth of modern corporations", says the author, "has been most largely on the economic side of society. As far as their growth has taken place on the other sides of society, it has been due almost entirely to the reaction of economic on political and religious conditions". It was facilitated by the desire of the State to promote industry, and equally by that distrust of the State which sought the liberation of industry and, regarding government as hardly more than a necessary evil, found safety in the delegation by the State of its powers of eminent domain and taxation to railway and other public service companies. Trusts and industrial combinations have found the modern corporate form—the company organised under general laws—the most readily adaptable to their purposes, and are now regarded as the type. We may close our notice of these most interesting volumes by noting the author's attitude towards these latest developments and "the dangerous extent to which corporate structure has shown itself capable of expansion beyond the activity legitimately organised within it". The individualism of the early nineteenth century, he sees, has passed away, and he concludes that "under such conditions the extension of governmental powers presents a ready remedy for the evils of government by corporations and finds the people taught by experience not to fear its use".

## NOVELS.

**"First it was Ordained." By Guy Thorne. London: Ward, Lock. 1906. 6s.**

Mr. Guy Thorne probably does not mean what he says when he writes "Since writing the above preface, the Bishop of London has spoken out on this subject"; but the sentence illustrates his slovenly style and loose thinking. The book is a medley of feebly sentimental religiosity, and we cannot help thinking that the author greatly enjoyed describing the decadent aestheticism which he holds up for condemnation. His printers have not been kind to him, for we acquit him of supposing that Baudelaire called himself "Baudelane". That is the kind of thing he would know accurately. He deserves credit, perhaps, for keeping the *jus trium liberorum* out of a book which is inflated by a doubtful erudition. His story describes the arrest of our national decay by a confraternity pledged to encourage large families, and incidentally advertises "When It Was Dark". There is no attempt at clear thinking, and the book seems to assume that philo-progenitiveness is the only virtue that matters. The attempt to utilise such a subject as an excuse for a catchpenny topical story meets with the artistic failure which it deserves.

**"Folly." By Edith Rickert. London: Arnold. 1906. 6s.**

Whatever view we take of the origin of conjugal morality, the thing itself is an established convention, and has hitherto been treated at any rate with respect. It is to be inferred that the writer of this book does not share this old-fashioned prejudice; for she betrays no sign of disapprobation of Folly, her heroine, who leaves her husband for a bitter and lawless versifier. True, the versifier's days were numbered; but though Folly remained to nurse him merely, that was not her intention when she left her home. This unlovely situation is relieved by the flight of the versifier, who desired to

spare Folly the sight of his demise. The lady's conduct is meanwhile viewed by her husband and her mother-in-law with a complaisance which may be described, without exaggeration, as unusual. In course of time Folly acquires a coat of spiritual whitewash by nursing the children of the poor, and her husband takes her back again. There is a vast deal of conversation which is intended to be brilliant, and it is hard to imagine where, outside the pages of this unsavoury tale, there are to be found persons who act and talk quite so preposterously as Folly, her husband, and her mother-in-law.

"Martha Rose, Teacher." By M. Betham-Edwards. London: Long. 1906. 6s.

In this story of rural Suffolk during the early years of Queen Victoria's reign Miss Betham-Edwards writes with a large measure of that unshrinking fidelity to nature which was the special mark of Crabbe, the Suffolk poet. Perhaps there is something in the keen East Anglian air which is fatal to make-believe and sentimentality. These defects, at any rate, are noticeably absent in "Martha Rose, Teacher". It is just such a homely romance as occurs repeatedly in real life; and Martha comports herself in her difficulties and trials as would hundreds of the plucky, unpretending Marthas in our midst to-day. Her portrait is not unworthy of a place in the gallery with that of Margaret Catchpole, the actual Suffolk heroine of an earlier generation; and near it should hang that of her uncle, the blind fish-hawker and preacher, irascible in prosperity but a model of resignation in misfortune. Miss Betham-Edwards knows well, and knows how to describe, the wide Suffolk landscapes; with this element of beauty, with the shrewd talk of country wiseacres, and the interest aroused by an averted tragedy, her readers will find themselves pleasantly, if quietly, entertained.

"The Dreamer's Book." By J. H. Pearce. London: Lawrence and Bullen. 1906. 3s. 6d.

"The world is Maya, is illusion" such is the burden of "The Dreamer's Book", and the only happy ones are they who keep their illusions even to the moment when death touches their eyes with blindness, and, for aught we know, provides them with the substance of their dreams. The writer of these fantasies has little faith in the permanence of illusion, he speaks of its "inevitable tragedy", of its "profound irony", and "the subtle poison of experience with which it ultimately murders hope". He prophesies a bitter awakening for the dreamer, and hints even at his complete disillusionment in a future state. There is no definite philosophy, no theory either of illusion or of realism underlying these stories; some are pure fantasy, others touch more nearly the prosaic conditions of life, but all are rather sad little histories of those who have lived in their imagination, of those whom the "Veil of Maya" has covered at some time or other, in dreamy childhood, in the full flush of manhood, or at the point of death. The writing is carefully picturesque, and at times beautiful, though too self-conscious, and there are many striking pieces of description and of fantastic suggestion.

"The Mayor of Troy." By "Q." London: Methuen. 1906. 6s.

In the author's words, his story is "a draught of Troy's own vintage, racy, fragrant of the soil, from a cask these hundred years sunk, so that it carries a smack too of the submerging brine". It is a hero-comedy of a little Cornish fishing-village, in its own opinion scarcely less famous and important than the town of which Homer sang, full of martial zeal and prepared to resist "Boney" to the death should he land in that little creek so favourably known to smugglers. The mayor and leader of the Trojans was one Solomon Hymen, a quaint worthy little bachelor, adored by the ladies of Troy, and fondly supposed to resemble the Regent in grandeur of stature as of manner. In spite of his many absurdities, Hymen turns out a very real hero, and there is more tragedy than comedy in his return to his native village after his imprisonment in France.

#### NEW BOOKS AND REPRINTS.

"The Spirit of Rome." By Vernon Lee. London: Lane. 1906. 3s. 6d. net.

"My mind seems like an old blotting-book, full of fragments of sentences, of words suggesting something, which refuses to absorb any more ink." Thus candidly does Vernon Lee speak of the blurred, disjointed, smudgy scraps raked together from an unsavoury old note-book, and here rather patronisingly flung to the educated public. Hangers-on of the pre-Raphaelites in the 'seventies might have pretended to care for such stuff: it will interest no human being now alive. We could wish that the book had never reached us from the publishing office, for pleasant memories of the writer's past work linger with many a student, and it is difficult to speak strongly against a writer who has given pleasure and instruction in the past. Still more difficult is it to believe that Vernon Lee kept such note-books. Save for an occasional happy glimpse of scenery, there is nothing of the spirit of Rome in these pages, which are possessed instead by the spirit of nastiness. "Sluttish", "frowsy", "lousy", "lousiness", are among the writer's favourite words, used, we suppose, to give "forcefulness" to the stuff. Take a sample of her elegance in proof that we do not exaggerate: "Tatters, squalor, with that abundant animal strength and beauty of these people; one feels that they have been eating and drinking, and befouling the earth and the streets with the excrement of themselves and their lives" &c. Of the pictures in the Sixtine we are told of "thighs and shoulders hitting one as it were in the eye". Here is a "forceful" description of the late Pope: "The Papal procession, white robes, gold candlesticks, a wizen old priest swaying, all pale with sea-sickness . . . and dabbling about benedictions to the right and left". E con ciò basta! Circumstances compel us to notice the book; candour constrains us to condemn it: but in charity we will hope that the gentle hand of oblivion may speedily pass over it, leaving the writer where she stood before in the estimation of her many admirers.

"Life and Letters of John Collingwood Bruce." By Sir Gainsford Bruce. London: Blackwood. 1905.

This memoir we have no doubt will be greatly valued in Northumberland, and the North of England generally, on account of its local interest. Dr. Collingwood Bruce's fame is perhaps something more than local, as he acquired a reputation for antiquarian research upon the famous wall of the Romans in the North of England and in Scotland, which most people have read about in their school-books but have been content to leave in its native mystery. To investigate its origin and its history was one of the chief labours of Dr. Bruce's life; and his learned researches made his name familiar to a small group of German scholars who were interested in antiquarian subjects. Dr. Bruce became known in England above all as the historian of the Roman Wall; but he was an authority in many other branches of archaeology. For long his name was honoured as Newcastle's most active and

(Continued on page 468.)

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eminent citizen; and it is with very good reason that Sir Gainsford Bruce is proud of his father's reputation and work in his civic as well as scholarly capacity. Dr. Bruce was the head for many years of a famous Newcastle school which his father had founded. He had received ordination as a Presbyterian minister. His biography dwells largely on his preaching, and his letters reveal the characteristic modes of thought and expression of the theological school to which he belonged. He was a representative figure of a form of piety which becomes scarcer as time passes; and, without disrespect, he has something of the antiquarian interest of his own Roman wall. The Duke of Northumberland and the Duchess of his day seem to have been extremely sympathetic with his religious and antiquarian views and they figure largely in the record. The form of thought which expects the guidance of Providence to worldly success as the reward of the virtues is not so prevalent now as it used to be; but it is reasonable to suppose that the qualities of the Bruce family in its three generations would not be without due reward. In the person of the ex-judge they have reached their consummation; and the many friends of Sir Gainsford Bruce will be pleased that he has been enabled to complete this memorial of his father which he had long contemplated.

"The Sportsman's Year Book." By A. W. Myers. London: Newnes, 1905.

It had often struck us as strange that no Year Book of Sport had ever been attempted. Whether the obvious difficulties which must necessarily meet the editor at every turn were sufficient to daunt the most courageous, we know not, but the fact remains that until 1905 no one cared to undertake the task. We have to congratulate, therefore, Mr. Myers on so successfully overcoming the various difficulties and pitfalls which we are convinced must have beset his path and on producing a book of so much interest to all sportsmen. As he says in his short preface, there are doubtless many omissions which will be made good in future editions. The racing man will ask for more room to be devoted to his favourite sport (we think with justice); in fact every man will want to see his special fancy more elaborated. Whether this should be done by cutting down the biographies, which are perhaps a little too long in some cases, or by increasing the size of the book must be left to the editor. In any event we shall hope to see the second edition before long.

Mr. A. W. Rees' "Creatures of the Night" (Murray, 6s. net) is a volume of short stories of wild animals, vole, and others. They are somewhat in the manner of the American school of writers who humanise wild life, but the manner is more chastened; and here there is no spreading of doubtful natural history. In his preface Mr. Rees rightly describes the hare as a creature of night: in fact it is hard to imagine anyone questioning this: hares feed and move after dark quite as much as, if not more than, rabbits.—"Cassell's Natural History for Young People", by A. E. Bonsor, is certainly a large shillingworth. The writing is rather plain, but it is clear and there are plenty of facts. The illustrations serve their purpose.—In "Seventy Years' Fishing" (Smith, Elder, 10s. 6d. net) Mr. C. G. Barrington, formerly Assistant Secretary to the Treasury, writes with knowledge and enthusiasm of trout and salmon fishing in various parts of the country and in Germany. He goes far back indeed—his first fish being caught under the tuition of the great Lord Grey. Mr. Barrington's book is the best on the subject that has been published for some time past. It is full of good sense and sound advice. We note that he does not believe in striking the instant rise is detected, and there are a good many practical anglers now who hold this view.—It was, we think, quite a new idea of Mr. Charles Mosley to edit a classified "Natural History of Selborne" (Elliot Stock, 6s. net). It promises to be a really useful reference-book, but the literary form of "Selborne" is rather wrecked by Mr. Mosley's process.

The second volume of "The Age of Transition," by F. J. Snell (Bell), takes us from 1400 to 1580. The introduction is by J. W. Hales, the general editor of these "Handbooks of English Literature". Books like these can only be used, as a rule, as works of reference, to be read or glanced at alongside the literature of the period which is being studied. Mr. Snell does his work carefully. His comment is not always fortunate. Apparently he is ready to condemn the whole architecture of the Perpendicular period. He writes of "the soulless rigidity" of the style. "Rigid" possibly but "soulless"! Even in some of its late efforts, notably in the grand staircase and roofing at Christ Church, the Perpendicular is full of spiritual glory.

Messrs. Spottiswoode have re-issued "Bygone Eton", by R. A. Austen Leigh, price 21s. Among other new editions we may note the following:—"Tennyson", with illustrations by Eleanor F. Brickdale (Bell, 7s. 6d.), in the Endymion series. This is what is usually described as an "artistic" edition. Perhaps the illustrations, good enough in their line, do not add much to Tennyson. We confess to a strong preference for Tennyson plain and uncoloured. However all the poets are dressed up

nowadays.—"Shakespeare" in a rather red binding (7s. 6d.) comes from the Oxford University Press. It is printed on India paper in fair type. W. J. Craig edits and supplies a glossary.—From Ruskin House comes a shilling edition of Ruskin's "Unto This Last", printed in very good type. This is beginning to challenge even "Sesame and Lilies" in popularity, this being the sixty-second thousandth.—"The Lyrical Poems of William Blake" and "Poems and Extracts chosen by William Wordsworth for an Album presented to Lady Mary Lowther" are published by the Oxford University Press in a pleasing form (2s. 6d. net each). The type of Blake's poems might with advantage have been a little larger. Walter Raleigh writes the introduction to this volume. He describes Blake as one of "the boldest, most spontaneous and most consistent of English poets and thinkers", and his work as "one prolonged vindication of the course of all the artists in the world". We question whether Blake needs introducer or chaperon of any sort, but, if there must be such, Mr. Raleigh is quite one of the best possible.—Messrs. Dent have this week issued a further fifty volumes in their "Everyman's Library". Amongst them is "The New Testament of our Lord and Saviour Jesus Christ: arranged in the Order in which Its Parts came to those in the First Century who believed in our Lord", by Principal Lindsay. The volumes in this series are issued at 1s. net each.

For this Week's Books see page 470.

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(Continued on page 472.)



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Religious Songs of Connacht (Douglas Hyde. 2 vols.). Unwin, 10s. net.  
S. Nicholas (Vol. XXXIII., Part I.). Macmillan. 6s.  
Stage, English, A View of the (William Hazlitt. Edited by W. S. Jackson). Bell. 3s. 6d.  
Trade Unionism, American, Studies in (Edited by J. H. Hollander and George E. Barnett). Hodder and Stoughton. 15s. net.

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# BONANZA, LIMITED.

REPORT OF THE DIRECTORS for the year ending 31st December, 1905, submitted to the Tenth Ordinary General Meeting of the Company, held in the Board Room, the Corner House, Johannesburg, on Thursday, the 8th March, 1906, at 10.30 A.M.

GENTLEMEN,—Your Directors beg to submit their Tenth Annual Report, with the Audited Accounts for the year ending 31st December, 1905.

## ACCOUNTS.

It will be noticed that during the year gold was won to the value of £30,549 11s. 12d., to which Sundry Revenue, including Interest on Funds at Call, added the further sum of £2,612 16s. 9d., making a total Revenue of £33,162 8s. 8d. Working Expenditure for the same period amounted to £124,832 15s. 10d., including a sum of £10,317 10s. written off for Redemption of Development, leaving a Working Profit for the year of £108,329 12s. 10d.

Included in the above Expenditure is a sum of £340 4s. 3d. paid to the Central South African Railways in October last, in settlement of construction work carried out on the Bonanza Railway Siding, and for this Company's share of similar charges in connection with the Branch Siding from the Main Line which serves this and neighbouring Companies. This settlement has been arrived at after protracted discussion, and seeing that your Mine is now so near the end of its life, your Directors, rather than burden Capital Expenditure, preferred to charge the cost to working expenses, particularly as a direct saving is effected on the cost of coal, which is now delivered at the Bunkers situate at the Steaming Plant.

An additional charge, this year, has occurred in the treatment of Accumulated Slimes, amounting to 3'399d. per ton milled.

A reduction, however, on the total cost per ton milled has again to be noted, the average for the past year being £1 4s. 2'379d., or 6'790d. per ton lower than the working cost of 1904.

You will observe from the Profit and Loss Account, after adding to the balance of £15,344 16s. 8d. brought forward from 1904, the working profit above mentioned, the total available for appropriation amounted to £123,674 9s. 6d. From these funds your Directors declared two Dividends, Nos. 13 and 14 of 25 per cent. and 32½ per cent. respectively, absorbing the sum of £115,000.

Your Company is liable to the Transvaal Government for the Profits Tax for the past year, amounting to £7,142 8s., while, owing to the duty levied for the year 1904 being in excess of the provisional amount taken into account last year, the amount of £943 8s. 10d. has had to be adjusted and written off this year.

After deducting these amounts from the available funds, a balance of £588 12s. 8d. has been carried forward to the new Profit and Loss Account.

Your Directors, having in view the near termination of the Mine's life, have not considered it necessary to further depreciate the values at which Machinery and Plant, and Buildings show in the Balance Sheet. From professional valuations recently made it would appear that the amount £26,155 representing the former item is a sufficiently low one for a running Plant, although such a sum would not probably be realised at the end of the Mine's working, while the amount £3,988 for the Buildings is practically that at which they have been valued.

## CAPITAL EXPENDITURE.

A sum of £428 was expended in the purchase of the freehold of a small portion of the Company's Claim Area; this being free from encumbrance in the shape of Mining Plant or Dumps, &c., will prove of considerable value, while a return of one half of the claim licences paid to Government on the area will be received by the Company as from the date of transfer. A further small expenditure will be incurred for transfer fees and survey charges, as the transfer was not completed until after the 31st December, 1905.

## SUNDRY INVESTMENTS.

During the year the second call of 6s. per share on the Company's holding in the Chamber of Mines Labour Importation Agency, Limited, was paid.

In consequence of a re-adjustment of the complement of natives allotted to your Company a small percentage of the shares subscribed for in the two Labour Associations were disposed of at cost price to another Mining Company, leaving your holdings at 31st December last as follows:—

- 198 Witwatersrand Native Labour Association, Limited, £1 shares, 12s. paid up.
- 988 Chamber of Mines Labour Importation Agency, Limited, £3 shares, 18s. paid up.

The total value of gold won up to 31st December, 1905, including the sum of £241,015 8s. 10d. extracted from the Mine during the time it was worked by the Boer Government according to their records, now amounts to £2,557,883 6s. 1d.

## DIVIDENDS.

As already mentioned, two Interim Dividends were declared during the year, No. 13 of 25 per cent. on the 5th June and No. 14 of 32½ per cent. on the 14th December, making a total distribution of eleven shillings and sixpence per share for the year.

## LIFE OF MINE.

As will be seen from the Manager's Report, the estimated ore reserves at 31st December, 1905, were computed at 43,775 tons. Of this tonnage about half consists of Pillar ground, and it is, therefore, uncertain what percentage will be recovered.

It is expected that further gains of ore will be obtained on re-opening the old drives and stopes, but in carrying out this work so much depends upon an adequate unskilled labour supply being available that it is impossible to make any definite estimate of the tonnage which may be disclosed.

## BALANCE-SHEET, 31st December, 1905.

Dr.		LIABILITIES.	
To Capital Account—200,000 Shares of £1 each	£200,000 0 0	Sundry Creditors—On account of Wages, Stores, &c.	£7,355 3 6
Sundry Shareholders—Unclaimed Dividends, Nos. 1 to 13	£1,289 12 11		
Dividend No. 14 of 32½ per cent. 65,000 0 0			
Transvaal Government—Ten per cent. Profits Tax for year 1905	7,142 8 0		
Balance—As per Profit and Loss Account			81,287 4 5
			588 12 8
			£281,875 17 1
Cr.		ASSETS.	
By Claims—As per Balance-sheet, 31st December, 1904	£125,000 0 0	Freehold—Freehold of part Claims 236, 237, 777 in all, an area of 9'206 of a Claim	423 0 0
Permanent Works, Shafts—As per Balance-sheet, 31st December, 1904	£2,783 12 4		
Less amount redeemed	1,651 4 0		
			£1,132 8 4
Development—As per Balance-sheet, 31st December, 1904	14,655 15 1		
Less amount redeemed	8,666 6 0		
			5,989 9 1
Machinery and Plant—As per Balance-sheet, 31st December, 1904	26,155 0 0		
Buildings—As per Balance-sheet, 31st December, 1904	9,988 0 0		
			43,254 17 5
Stores—On hand	£2,003 16 3		
In transit	470 15 6		
			2,474 11 9
Live Stock and Vehicles	290 0 0		
Furniture Account	211 17 9		
			2,976 9 6
Cash on Call	99,047 17 6		
Gold in Transit	8,030 10 0		
Standard Bank, Ltd.—Dividend Account	1,122 11 11		
Standard Bank, Limited—Current Account	114 6 5		
Cash at Mine	33 3 2		
			108,343 9 0
Sundry Debtors			330 11 2
Sundry Investments—Witwatersrand Native Labour Association, Ltd.	366 6 0		
193 Shares of £1, of which 12s. per share is paid up.			
Deposit of £1 2s. per share on the above shares.			
Co-operative Exchange Yard, Ltd.	273 0 0		
17 Working Capital Shares of £80 each, of which £16 per share is paid up.			
Chamber of Mines Labour Importation Agency, Ltd.	829 4 0		
988 Shares of £1 each, of which 18s. per share is paid up.			
			1,577 19 0
			113,132 19 8
			£281,875 17 1

## PROFIT AND LOSS ACCOUNT for the year ending 31st December, 1905.

Dr.		£ s. d.		£ s. d.	
To Dividend Account—No. 13 of 25 per share, declared 5th June, 1905		50,000	0	0	
No. 14 of 32½ per share, declared 14th December, 1905		65,000	0	0	
				115,000	0 0
Transvaal Government 10 per cent. Tax—Net amount of Tax on Profits for the year ended 31st December, 1904		£10,655	14	0	
Less provisional amount taken to account, 1904		9,722	5	2	
				943	8 10
Amount due for year 1905				7,142	8 0
					8,085 16 10
Balance—Carried to Balance Sheet					588 12 8
					£123,674 9 6
Cr.		£ s. d.		£ s. d.	
By Balance—As per Balance-sheet, 31st December, 1904				123,444	16 8
Expenditure and Revenue—Balance of Account for 1905				108,329	12 10
					£123,674 9 6

H. C. BOYD, Acting Chairman.  
W. T. GRAHAM, Director.  
F. M. CECIL, Secretary.

We hereby certify that we have examined and compared the Books and Vouchers of the Bonanza, Limited, and that this Balance Sheet is a true and correct statement of the Company's affairs as at 31st December, 1905, as shown in the said Books.

J. MOON,  
A. E. PAGE,  
Incorporated Accountants, } Auditors.

Johannesburg, 27th February, 1906.



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SYDNEY HOLLAND,  
Chairman.

## OOREGUM GOLD MINING.

THE ordinary general meeting of the Ooregum Gold Mining Company of India, Limited, was held on Tuesday at the Cannon Street Hotel, Cannon Street, E.C., Mr. Malcolm Low (Chairman of the Company) presiding.

The Secretary (Mr. F. H. Williams) having read the notice convening the meeting and the report of the auditors,

The Chairman said: In taking a survey of development work during the year, he thought they had really no cause for dissatisfaction. "Our three most important shafts—which, as you know, are the New Vertical, Oakley's, and Taylor's—have been put down in the aggregate 1,618 ft., and of this no less than 1,019 ft. are due to the New Vertical Shaft—a very considerable feat of work, as we explain in the report, for a period of twelve months. Apart from these three great shafts, the footage we have driven, risen, and sunk amounts altogether to 12,701 ft. These results outstrip those of the year 1904 by 357 ft.

and 1,381 ft. respectively. Then with regard to the tonnage milled. We put through the mills 121,779 tons of quartz, and we cyanided 122,491 tons of tailings—that is, 5,670 tons less in the case of the quartz and 391 tons more in the case of the tailings than were treated in the year 1904. The payable reserves at the close of the year, estimated in sight, amounted to 131,226 tons, including 27,154 tons belonging to what we call the East Reef, which last-stated quantity, by the way, as may be gathered by what Mr. Bullen says on the subject, certainly does not err on the side of over-caution. Well, that is all satisfactory enough. On the other hand, the total return of gold is less this year by 7,385 oz. In this decrease the tailings play no part; in fact, they are better, both in quantity and in quality, than they were in the year before. The decrease arises partly from the shortage of 5,670 tons of quartz milled, but still more from the fall in the average value of our ore from 9 dwt. 16 gr. to 8 dwt. 21 gr. That result, of course, is to be regretted; but it has been beyond our power, or, at least, beyond power prudently exercised, to prevent. I ventured last year to point out that a great mine like ours cannot be administered except with careful regard, and continuous careful regard, to future capacity. As a matter of fact, that really is platitude. We can all of us see that it would never do for us to be rushing through all our best ore, only to find ourselves, at the end of a certain number of months, faced by a very ugly drop. That would not do at all. Mr. Bullen keeps nothing back from us; we know all that is passing in his mind; we also know all that is passing through the mine, and we can confidently tell you that the returns of the past year are as good as the mining conditions of the past year warranted. We have now been passing for two years through what we may call lean years, or, at all events, lean years for the Ooregum, and it is a very pertinent question to ask: 'Are we now coming to the end of these lean years?' That is a question, no doubt, we should all like to see satisfactorily answered. For myself, I say, without hesitation, that my opinion is that the mine has not been looking better than it does at the present moment for a great number of months past." He concluded by asking the Secretary to read the following cablegram, which was received from the mine, dated April 9: "Taylor's Shaft. Main reef, 2,810 ft. level north—Lode 6 in. wide, assaying 1 oz. 18 dwt. of gold per ton; No. 1 winze, 1 ft. 3 in., 1 oz. 2 dwt.; 2,810 south, 6 in., 1½ oz.; drive north from winze below 2,510 north, 5 ft., 1 oz. 8 dwt. East reef, 2,510 north, 1 ft. 9 in., 14 dwt.; 1,810 north, 6 in., 1 oz. 6 dwt.; 1,160 north, 6 in., 1 oz. 6 dwt. Wallroth's Shaft. No. 2 east reef, 2,210 north from winze, 1 ft., 1 oz. 16 dwt.; 1,260 north from winze, 9 in., 1 oz. 19 dwt.; No. 1 B rise from drive south from No. 1 A rise, 1,060 north, 2 ft. 6 in., 1 oz.; 460 south, 9 in., 1 oz. 11 dwt. No. 3 east reef.—1,810 north, 1½ ft., 1 oz. 9 dwt.; No. 1 winze, 1½ ft., 1 oz.; 1,710 north, 9 in., 1½ oz. 1,610 north—No. 1 winze, 1 ft., 1½ oz.; 1,410 north, 2 ft., 1 oz. 2 dwt. 1,260 north—No. 2 rise, 1½ ft., 1½ oz."

The Chairman then formally proposed the adoption of the report and accounts.

Mr. Edgar Taylor, in seconding the resolution, explained the development work which has been done, and the motion was carried unanimously without discussion.

Mr. Swinburne proposed a vote of thanks to the Chairman and directors, which was carried unanimously.

The Chairman: I am sure the directors are exceedingly obliged to you for your kindness in according them this vote of thanks. We certainly have worked hard in the interests of the Company, and I think that we really deserve in the present year a better result than that obtained in the year under review. I think the condition of the mine warrants us in saying that we are likely to have better results.

The proceedings then terminated.

## CALCUTTA TRAMWAYS.

THE ordinary general meeting of the Calcutta Tramways Company, Limited, was held on Tuesday, at the offices, 1 Queen Victoria Street, E.C., Mr. E. C. Morgan (the Chairman of the Company) presiding.

The Secretary (Mr. W. R. Elston) read the notice convening the meeting and the report of the auditors.

The Chairman, in the course of his speech, said: You will notice that no less a sum than £117,000 has been expended on the additions to our plant and machinery during the year under review. This has been divided into three heads. Permanent way and equipment figure for £26,553. This amount has been spent on the completion of the Harrison Road (which, although practically finished when we last met you, was not wholly paid for until this year), the laying down of the permanent way on the Buckland Road Bridge, in Howrah, done concurrently with the rebuilding of the bridge, the completion of the high-tension cable laying, and a considerable amount of extra paving with granite setts, in place of the marginal paving and macadam previously used, with the object of reducing our permanent way repairs. The heaviest amount, £52,358, has been spent on the extensions to power and sub-station plant and buildings, which covers additional engines, boilers, and generators, as well as a new chimney at the head station, all the buildings and machinery at two sub-stations, and a new paint shop and smithy. It is largely due to this outlay that we have been able to handle so effectively the very much increased traffic, and to run an additional 500,000 miles during the year. To come to the extensions themselves, I may say at once that we are greatly disappointed not to have more progress to report. We had every reason to hope that more than one of these extensions might have been completed by the end of last year; but, as a matter of fact, the only one of them which has been running is the Harrison Road, opened on July 7. We are now, however, we believe, in a fair way to get forward with the permanent way and overhead work in Howrah and Alipore, and may be in a position to work portions of the lines by the end of the year. Meantime, it is satisfactory to note that our existing system is showing such elasticity, and that our takings up to date this year show an increase of about £4,000 over those of the corresponding period of last year, which had, up to that time, established a record. I will now move: "That the directors' report and statement of accounts to December 31, 1905, as submitted to this meeting, be received and adopted."

Mr. G. Sanderson seconded the motion, which was carried unanimously. The Chairman: I now have to propose: "That a dividend at the rate of 4s. 6d. per share for the half-year ended December 31, 1905, making, with the 7 per cent. interim dividend already paid, a total dividend for the year of 8 per cent., be, and is hereby declared, such dividend to be paid on April 11, free of income-tax."

This was also seconded by Mr. Sanderson and carried.

The usual votes of thanks concluded the meeting.

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